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Part of a report of seminar proceedings, six papers on community development in developed nations review the conceptual dimensions, issues, and directions of community development in the United States; pilot programs of social research, training, and consultation in rural Saskatchewan; the community development efforts of the University of New England in northern New South Wales, Australia; activities and accomplishments of the New England Rural Development Association (New South Wales), examples of community development and cooperations in the Barossa Valley, South Australia, since World War 1; some principles of extension considered in relation to the Upper Caboolture Agricultural Development Group (Queensland); and an environmental and historical perspective on community development needs in the Rockhampton region of Queensland. A final group report introduces eight other Australian case discussions, together with theoretical formulations on program initiation, goal achievement, education and problem solving, sponsorship and finance, research, leadership training, and the community development process. The document includes tables, figures, and references. (ly)

COMMUNITY DEVELOPMENT IN DEVELOPED COUNTRIES.

COMMUNITY DEVELOPMENT: AN AMERICAN'S PERSPECTIVE

by RICHARD FRANKLIN

Community Development bears a large burden. At least in the U.S.A., our perceptions and allegiances tend to endow the term with global meaning: Everything that impinges on man and his society crowds under the parasol of Community Development. "Community" becomes a local universe - heaven and hell, person and culture, life's entire cradle. "Development" becomes reason and eros, education and action, emerging goals and goal seeking, the very process of social evolution.

Thus, in sharing with you an American perspective of community development, I wrestle with insuperable tasks. I need to try to be comprehensive, to strive for an over-view. Yet I need also to alert you to the reality that what I present is filtered through my personal-professional experience, my set of assumptions about the potential of human communities, my knowledge and its limits. I seek to be as objective as I can. Yet I do not hesitate to stray beyond the factual into the tricky-enticing domain of the speculative, to nudge past what I know to that which I think.

My intent is to try to present both information and impressions about the young field of community development as I know it within the boundaries of study and work in the United States. This is done with the hope of pushing ajar doors that will free the corridors of your private thinking, of serious interchange in discussions, of mutual enlightenment and learning.

Thoughtful persons at the University of New England have made suggestions about what they would like to know about community development in America. Many of these have been provocative. Combining their ideas with mine, I propose to begin with a few historical estimates of passing interest, then proceed to theoretical dimensions of the field. Finally some of the current concerns, difficulties and issues surrounding community development will come in for attention.

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1. A RANDOM REVIEW OF COMMUNITY DEVELOPMENT, U.S.A.

Perhaps no one really knows the exact origins of the theory and practice of community development in America. The tap-root as much as any other is the

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American tradition of self-determination, citizen responsibility to one's self and group, viewing the social environment as malleable to man's will (the human condition is improvable). Though not certain, I surmise that John Dewey's philosophy about education as problem-solving, and his close tie between education and democratic processes, gradually helped to bring the school and university into confrontation with the human community as a locus of learning; or, better, brought a few people in schools and universities to such a point. It seems to have been the late 1930's before any American university became active in applying its learned resources to a program of education for the planned development of communities.

Only since World War 11 has anything approaching a wide spread of this institutional involvement taken place. The stimulus probably has multiple sources: e.g., rapid urbanization on a massive, disfunctioning scale; social problems proliferating more problems; fear that current local environments breed behaviour and attitudes counter to continuance of a virile, democratic society; a spate of findings by social scientists about man and the conditions for his mental health or illness. Thus, the professors and practitioners, the scientists and men of public affairs have begun to find themselves converging upon the community as a social system of crucial importance past, present and prospective - one worth study and attention, a social organism in growth or stagnation or disintegration, a local centre of life capable of change intelligently directed.

Lest quick and tentative generalizations distort anyone's image, I hasten to enter footnotes of reality. As a generous estimate (exact figures are hard to come by), not more than two or three score U.S. institutions of higher learning (of some 2,000 junior and senior colleges or universities) in 1964 have one or more part or full time professional persons offering consultative assistance to communities. If there are more than 200 people who call themselves "community consultants" or "urban change agents" or "community educators", I would be surprised.

My institution, Southern Illinois University, has been in the field for ten years; while not typical, perhaps it is useful as an example. With a professional staff of 15, we have worked intensively with about fifty communities as small as 500 people and as large as 85,000. Direct citizen participation in community development programs has ranged from more than 50% of the population (smaller villages) down to 3% or less (no one has yet measured indirect or psychic participation). We have observed, but not gauged precisely, considerable cognitive and attitudinal growth, witnessed careful planning that many times has been executed to the community's lasting benefit. Yet, in honesty, no miracles have come to pass, no Valhallas have emerged. And we count some of our effort as having relatively little effect, or none at all. In a case or two our intervention may have caused a set-back - due to our error, unfortunate timing or resistant forces in the community.

Besides the universities, certain national voluntary organizations and federal agencies have taken to their breast community development. This has popularized the term. Yet as often as not these programs have also be-clouded the meaning through faulty conception or implementation. The work of these groups has stirred community inertia in many cases, has uncapped the wellsprings of citizen resources and imagination. Other times, dependency on finances or brainpower from outside the community seems to have been increased.

In true perspective, then, community development is not a "galloping movement" of monumental proportions in America. It is growing, its impact gradual but unsensational. We in the field keep learning. The picture is a humble one, but in my opinion laced with much promise and laden with challenges.

2. CONCEPTUAL DIMENSIONS OF COMMUNITY DEVELOPMENT.

What, now, do we in America mean by community development? I back away from definitions. But I may perform a useful purpose if I present the major conceptual components or dimensions as I understand them. These highlight aspects which vary in significance to various of us. These also carry the kernels of our objectives and principles.

2a. The Educational Component: process of problem-solving. Process, of course, stresses movement, has a dynamic connotation. Problem solving implies to barriers to conscious goals and entails a systematic, deliberative search for successful movement toward these goals. People become more knowing from engaging in the educative process of trying to solve problems. In principle they come also to be skilled in, and place value upon, the process itself (awareness, fact-finding, analysis, decision-making, planning, implementation, evaluation). And, if the problem is jointly held by a group and worked out in concert, citizens grow more enlightened about their community and its special role in larger social systems.

The person and community, thus, develop toward maturity through engagement in an educational-problem solving enterprise. Over time new knowledge, skills and attitudes emerge to muster more effectively other problems. (The problem-solving process, per se, is not of course distinctive only of community development. Brevity, moreover, leads to oversimplification.)

2b. The Democratic Component: Process of diffusing decision making. Already it can be seen that these dimensions are integral to the comprehensive community development concept. Decisionmaking is, in fact, one phase of problem solving. Here, however, stress is upon opening opportunities for those who have a stake in (are affected by) community change to participate actively in the process of selecting and managing that change. Power is shared. Divergent individual and group ideas or needs are freely discussed and carry equal influence.

The broad principle is that every citizen can become competent through the educative process to join in community problem-solving, possesses the right to exercise this function, is latently or dynamically responsive to it. Moreover, citizens so involved are more inclined to accept the community choices made (even those opposed to their own preference), to help implement plans and to live with and learn from the consequences of democratic action.

2c. The Organic Component: Process of integrating interdependent parts into a harmonically whole community. Through careful observation (spiced with intuition) many who work with, or do research in, communities see countless interrelationships, simultaneous patterns of similar behaviour and values. One problem is overlaid by, or merged with, another. One group's norms affect another group. Activity in one geographic unit of a community is felt by another part. Actions of volunteer and official bodies converge (harmoniously or discordantly). Even intergroup conflict can be interpreted as disequilibrium in a network of beliefs with a common core. So it goes. (To a lesser degree, communities within larger social-political systems are also interrelated.)

Thus we see the community as having some measure of wholeness or unity, needing coordination of the parts through mutual consent and coordinative social machinery, needing unchoked communication channels and effective means of marshalling human and physical resources for continuing development.

This component is quite qualitative, in a sense. It conceives not just "what is", in terms of communities, but "what is possible" - even what may be necessary for continued social health.

2d. The Human Relations Component: Process of developing relationships which increase self-fulfillment and group productivity. Beyond needing each other for mere mutual survival, people in a community become so much "molded" by the way they treat each other. Community development, then, is concerned with the quality of relationships - whether these are creative or destructive, productive or wasteful, honest or covert, flexible or frozen. Realistically, a program of community development does not touch all citizens. On the other hand, awareness of this component encourages experimentation with more satisfying social behaviour, with new styles of leadership, with seeking sharper insights into human personality. Emphasis along this dimension, with the others here proposed, leads toward ultimate change in the social climate, to the community itself becoming more creative, more educative, more nurturant of human welfare.

2e. The Belonging Component: Process of strengthening identification with the community. Should this dimension have come first? Is it intrinsic to the first four, or derivative of them? I select it out, in any case, because it seems to possess central importance. Self-identity, psychic security which abets maturing, involvement which spawns a sense of worth, and caring about others - these to me relate to the sense of membership in groups which in turn feel psychologically identified with the community. At the risk of pushing this thesis too far, it often seems to me that national loyalty, even identification with the world fraternity of nations, lie along this very continuum. To the extent this is true, the belongingness component - belonging to each other - becomes crucial to community development; community development takes on significance both as an approach to human development and to international cooperation.

You note that I have been quite grandly theoretical in establishing these components. Not a word about means to actualize these processes singly or in concert. This, we would agree, is the very difficult part.

In the next section I touch some of the issues of translation into practice, as I understand these. Just as pertinent may be the degree of agreement upon these dimensions, these processes. Practitioners, theorists and citizens in the U.S. stress one over others, accept some and deny the rest.*

3. CUTTING EDGES: ISSUES AND DIRECTIONS.

To assay a partial set of issues, concerns and new ideas associated with community development in America does not assume that these are duplicated in other nations. I do, however, believe these matters may have companions of a sort - comparable or opposite - especially in the so-called "more developed" countries, and thus may evoke common interests and comparative discussions. The order in which they are taken up has no intended significance. Their intertwined nature is somewhat distorted by separation for the sake of discussion. The first set relate more or less directly to communities themselves, and the professional's "field" work in communities.

3a. Field Concerns. One primary issue, on which there is little consensus in word or deed, is evoked by the shorthand phrase: Task vs Process.

Let me elaborate. There is a strong tendency among Americans of all stations and persuasions to place high value on the specific, the tangible, the concrete achievement. The end is more fundamental than the means. If a community appears to have a recreational need, getting a new park or youth centre is the important thing. How it is obtained - the process - seems irrelevant. The ethics of the means- whether people are hurt or enhanced in the process, whether careful study precedes action and who makes the decision - all become secondary. Action is the keyword. Only results count.

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* To indicate at least partial concurrence with the above dimensions, here are results from a 1962-63 survey by the Adult Education Association of the U.S.A. Asked to name important "elements of the community development process", more than 100 respondents used one or more words or phrases similar to the following:

identifying community needs or goals, involvement, social action, planning, leadership training, use of resources, education and study, development of relationships, community self-awareness, coordination and organization, broadening the base of decisionmaking.
(From Community Development Field Problems Survey and Membership Directory. Field Problems Committee, Community Development Section, A.E.A. of the U.S.A., 1963, mimeographed).

Herein may be one reason reform movements and pressure groups are so plentiful in America. A solution to a community problem is proposed by a few, who then attempt to persuade the many to accept the solution - without first engaging in analysis of the problem. This has been called "democracy of consent", wherein people are simply asked to vote "yes" or "no" on an issue. This contrasts with "democracy of participation" - wherein many engage in pinpointing a problem and widespread discourse of possible solutions.

If I wander, let me come back to the point that Americans tend toward the "task orientation". To give an illustration, many urban planners incline to do most of the planning themselves, leaving citizens generally in ignorance of the facts which led to certain conclusions. To complete the plan is paramount. That so often it is not implemented by citizens (in spirit or in fact) may be a failure in process; no discussion of accurate data before decision, no commitment to a mutually developed plan.

This centering on the task, at the expense of the process, may be heightened by the increasing popularity of community development among national organizations and federal agencies (already alluded to). Better farming, better downtown commerce, a new swimming pool, arise as local "projects". These projects may "improve" the community. But what is learned by citizens about themselves, the community, the developmental processes? Problems may be solved, but are problem solving skills sharpened, competencies in social collaboration increased, or selfconfidence expanded? These too frequently are not major concerns.

It needs to be said, in fairness, that certain organizations, like the General Federation of Women's Clubs, place prime importance in their community development programs upon the process. I am not meaning to fault large organizations in general, but to point up an issue.

And what of the academic institutions? On the whole their community development staffs place much more emphasis on process. The typical community consultant wants learning to take place. He wants people to grow, to become more self-reliant. He wants skill and insight to develop. His role is self-perceived as that of an educator, a specialist in relation ships, a teacher of developmental processes.

But here we see dilemmas emerge. For one, the community consultant may be subtly or overtly in conflict with activist citizens who are in a rush to get the job done. Or he may be "seduced" into accepting their standards and methods. Or, occasionally, he may not have any concern at all that the community solves its problems. His orientation is wholly process: learning for its own sake, education apart from its implications for the community environment, group relationships which are warm and pleasant but unproductive.

3b. Looked at from another angle, American consultants to communities - whether process or task minded, or both - are not agreed on the matter of task priorities. Some feel it wise to encourage citizens to take on a simple endeavour (like beautification) in the early stages of a community development program. This avoids controversy. It allows participants to learn the process, and gain quicker success without at the same time arousing powerful vested interests.

The other side of this coin is that only vital matters - such as racial integregation - arouse vital interest. Most basic community problems are controversial; otherwise, with no opposition they would be overcome. Moreover, is controversy of itself good or bad? It can lead to exciting discourse, or to destructive conflict. As for countering opposition, most community goals will find groups (powerful or powerless) for or against them. These groups may or may not modify their positions through serious discussion of conflicting points of view (but probably not at all without social interaction).

The issue to me is not how to avoid differences, but how to deal with them forthrightly, constructively; how to come together from opposing points of view - not how to postpone discussion or smooth over differences.

3c. Developing community leadership capable of conducting a program of community development is thought of in what might be termed the old way, and the new way.

The traditional way, in effect, is to locate the people who have historically given leadership to the community. It is assumed their "natural" abilities will be adequate, and that new experience per se will be a cogent teacher.

The new approach starts with the premise that group skills and sensitivities can be learned more systematically. Old leadership patterns are not necessarily adequate to new community situations. New leaders, more capable and adventurous than the old, need to arise in order to maintain a dynamic thrust within the community This approach assumes, then, that leadership is learned, not natural, and that understanding of complicated human relationships and community dynamics comes through careful examination of experience. It also contends that leadership potential - creative social responsiveness - is universally dispersed in any community population, that democracy is dependent upon the careful development of this potential.

What can be learned about community leadership?

Much more, certainly, than I know or than I have space to say; but to give a few examples:

1) Effective problem solving methods, and ways of making sound group decisions.

2) Ways to utilize intra-group and intergroup resources for the common weal.

3) More awareness of one's self as a group member and one's influence on others.

4) Respect for self and others, which can lead to wider acceptance of varieties of creative contributions.

5) More trust and less fear of strangers, which permits greater experimentation in human relationships.

6) Better grasp of the complex community forces which influence direction of development.

7) Clarifying and internalizing the social values associated with community development (e.g., fair play, fraternity, equal worth, individual autonomy).

I think these and other deeply significant matters can be learned in carefully planned educative environments or laboratories. The behavioural sciences have discovered much to give us guidance for establishing such experimental laboratories for learning, and much content about social behaviour to be taught. This new approach seems richly promising in developing shared community leadership which can match the challenge to community development in the contemporary United States.

There are Americans, notwithstanding, who do not agree. To them, this new approach enters into too-sensitive areas; there is no guarantee that the changes rung will be "controllable". Community status quos may be upset.

I have tried to report a new direction in community leadership education (not confined, of course, to the U.S.A.), which is at variance with the older view of developing community leaders. It just may be that an ancient issue has emerged in new form: who shall lead, the elite or the many, those "born" to social responsibility or the legions who can become enlightened and involved in the handling of public affairs? Will citizens exercise control of their community destiny or be controlled from above or beyond?

However stated, here is an unresolved issue in community development in America.

3d. Turning to a matter about which theorists and consultants may not disagree so much as to be mutually perplexed: the question of local autonomy.

The day of the small community isolated from its neighbour is long gone. There are decisions made every day outside any community over which it has little or no influence. A federal bureau approves or denies a grant for a new water purification plant. The state legislature decides against an increase in public school appropriations. A bishop orders a change of the local clergyman. A national organization inaugurates an informational campaign to press for open occupancy of housing for Negroes. An industry closes down a branch plant. Each such decision affects the community, but it is not consulted. (Often, it must be noted, local officials, representatives or members help decide when, if and how "outside" decisions are to be executed.)

Within larger communities, moreover, a segment of officially appointed professionals (such as the urban planners referred to earlier) may be establishing new programs, with little or no reference to citizen opinion. Bulldozers appear one day to raze a slum for middle class housing. A new highway cuts through a residential section, ripping out the normal pathways of work, play and neighbourly interchange.

These and other kinds of actions limit the sense of autonomy in the development of a community; this, despite a tradition of local initiative and the "volunteer" citizen as the spinal cord of community advancement.

What is to be done? This perplexes us, as I said. I can think of two broad avenues of approach to this problem. One, touched upon before, is to reaffirm through training and experience that in multiple areas of community life the citizen group, community council, neighbourhood development association can have marked influence on either short range problem amelioration or long range goal setting - social, political or economic. We in the field have seen this demonstrated too often to doubt its viability. The second avenue, only timidly explored up to this point, is a dual effort of state or national agencies and communities to confer together, to share their thinking and coordinate their programs.

Not many of us really believe the clock can be reversed to a day when development of the American society is not heavily sponsored at the national level; doubtfully would it be desirable - if possible. Yet the tradition of citizen participation in shaping local environments is priceless. In fact, it is probably "underdeveloped", in light of the possibilities. The choices open to people need to be clarified and amplified. Awareness of these choices needs to spread. For it may well be that man, by knowing his authentic alternatives, choosing and confronting consequences of his choice, thus grows toward wisdom, freedom and humaneness.

3e. Perhaps everyone knows about the rapid industrialization of the U S., with the great growth of urban centres and the decline of small communities. The trend raises a syndrome of issues for the person concerned with community development.

On the one hand, what about the dying village, the disappearing farm neighbourhood, the town where people have come to anticipate decline and loss of their young to the city? Shall we professionals say that these loci of living should cease, and so try to convince the residents? Shall we predict death and stay clear of the dying victim? Or shall we offer what educative assistance we can in trying to help the residents involved look for possible solutions to a problem which may or may not have a solution? Do we gamble on accidental or self-directed change that may locate new community functions and restore vitality? Social theorists and community workers in America debate these questions.

And the metropolises, what of them? Can we say that Chicago or Atlanta are "communities", to be perceived as interrelated wholes? Can the city be made liveable in a humane sense, and stimulate responsible loyalty among citizens?

Such questions need long discussion.

Our community development work is not discouraging, let me hasten to insert. The small community has been known to bestir itself, face reality and find partial solutions (such as becoming a "bedroom" or residential community for workers in nearby cities). Meanwhile, in the urban centres work among neighbourhoods has in fact frequently accelerated a developing sense of a face-to-face community within the larger metroplex. Citizens have learned how interpersonal, intergroup and intersectional relationships can become more rewarding, how conflicting or parallel needs can become integrated.

This, like much of what has preceded, could be treated at length as a separate theme. Here I only add these random notions:

1) The metropolis may need to be conceived as a generalized community which overlays functionally interdependent institutions, organizations, neighbourhoods, groups and individuals. Concentric webs of norms, needs and patterns of behaviour impinge, collide, coalesce. I do not pretend to understand this clearly. But I believe we are capable in time of expanding our insight to the point where conception can lead to methods of developing the larger community into a more cohesive whole through educative processes involving people on a complex scale.

The question to me is: not if, but how? A generation which has markedly mitigated nature's excesses, partially mastered outer space, learned to exploit the secretive energy of the atom and built machines which sort and store all manner of knowledge - surely we will not surrender to the defineable difficulties of urbanization.

2) The geographic mobility of Americans - sometimes moving yearly from farm to city, city to city, neighbourhood to neighbourhood (the thrust of upward social class mobility partly motivates this movement) - creates a kind of rootlessness which reduces a person's sense of identity with any community. No one foresees a marked slackening of this pattern. I do, however, see a need for these mobile citizens to develop a transferable sense of community belongingness: In 1964 I work for the development of Possum Junction, because here I live and know people and my destiny is bound for a while. In 1965 I do the same in Koyled Springs, for now I belong here. I must continue to grow here, initiate meaningful relationships and take my place.

Is such transference of belongingness possible? Can it be learned? Can the community learn to accept quickly, to trust the strangers in its midst? Here is an issue worth our consideration, I think, and protracted study.

Professional Concerns.

On the growing edge of community development are a set of concerns which can be labelled professional - primarily of interest within the circle of us who get paid to be community educators or consultants. Each of these must be treated rather lightly in passing.

3f. What does a community consultant do on the job? This is eschewed more than discussed in professional meetings. Our experience is limited, our occupational confidence lacks the assurance of centuries; to probe what it is that we should be doing as community workers unsettles us.

This opens up a nest of topics connected with the behaviour of the consultant in the community. Does he, for example, act as the fount of knowledge, the source of solutions to concrete problems? Is he the animator and initiator, the leader, the banner bearer? Or does he wait for indigenous community initiative? Does he "work for" the community, or does he retain independence - academic freedom, as it were, in the "community classroom"? How does he use his expertise on community problems or problem solving process? Does he join the community as a temporary member, or should he retain separate identity? Should he be coolly rational or emotionally warm and supportive? Does he judge, or only help citizens develop criteria for assessment? Is he friend or mentor, or can he be both?

Questions always are easier raised than answered. My own orientation, whatever its value, is that the consultant uses himself flexibly, as the situation seems to require. His primary concern is the development of the community through the development of people in a social context. Their needs must be met, and his needs, too, but his through the reward of establishing a developmental helping relationship. He is, in a sense, a partner in change, but never the one who makes the choice about what the change will be.

3g. A piggy-back issue becomes: can effective professionals be trained for this tenuous, patience-demanding work? Most so engaged in the U.S. have their academic backgrounds in fields as widely divergent as Music and Sociology, Adult

Education and Agronomy. Academic background does not seem to be the critical determinant of success. We have not precisely discriminated out the body of knowledge or personality factors associated with effectiveness. Yet increasingly we believe two things: that one never quite knows enough for this work; and any old training is not as desirable as education in community development. A few institutions of higher learning have been brazen enough to offer graduate degrees in this field. These academic programs remain experimental, generally stress study in several social science disciplines along with special work in subjects such as the consulting role, human relations, adult learning, community dynamics and community research.

Professional training may well take several new directions. But it seems clear that tenderheartedness or an evangelistic flair no longer will suffice as qualifications (one U.S. university now employs only persons for community consulting and research who have doctoral degrees in a closely allied speciality). Image of the consultant is gradually changing from a person with a pocketful of techniques to one who is a theorizing practitioner, from a mere methodologist to a community diagnostician, from an authoritarian teacher to a counsellor sensitive to cultural needs of human beings.

3h. Next, let's look for a moment at professional relationships. The adult educator, extension worker and community consultant should see themselves as belonging to the same fraternity, but often do not. The latter not uncommonly sees the adult educator as only interested in individual learning isolated from social application; the extension agent as one who only carries out programs "dreamed up" by a central agency far from the community. The adult educator and extension worker, in turn, often view the community worker mainly as an activist, vague about what it is that he is "teaching". It may be that each is more wrong than right in his perceptions. A dilemma is how to clarify misperceptions in order to bring these professionals into more fruitful relationships, where each benefits from the other and the community benefits from this professional collaboration. It seems easier to profess cooperation than to practice it.

3i. Social Research from many disciplines has been invaluable to Adult Education generally, and community development in particular. One could say, however, that this research is generally insufficiently known or understood. And is it not, ultimately, insufficient for our needs? Several Americans in the field agree we should have more theory-research devoted to systematically self-induced community change. Perhaps we argue about many of the issues raised in this paper for lack of facts, stumble in our work in absence of adequate concepts. (A related problem is that a contingent of community development professionals are so eager for a system of theory that they seek to freeze our tentative formulations and working principles at their present levels). As we get more persons professionally educated for community development work, and as more agencies with research funds become interested in community development, we should accrue more dependable theory and more sophisticated research. From brother disciplines we can unembarrassedly borrow selected methods; we may also have to devise some research techniques of our own.

Research work in other nations, meanwhile, is too little known. This may give us in America useful leads. Again, this subject could be treated at least as lengthily as this lengthening paper.

General Concerns.

Under this final heading I wish to raise just one issue which, with slightly different wording, could as well apply to a discussion of the entire American society. Let me try to phrase it in the context of the community and its development. A question, again, may clarify the issue:

3j. What are the value goals of community development?

It is my observation that for many Americans the most significant thing about a community is that it be tightly restricted and ruled (either irrationally or by an illiberal minority), kept in rigid balance through ignorance and sanctions, left to the sum of aggressive competition among factions (one or all of these). Others see the community as creative, rational, exciting, trusting, cooperative, dynamic, developmental. I side with the latter. Yet it is not easy to be optimistic about how many such developmental or educative communities now exist or are evolving - whatever our efforts.

Another kind of dilemma is linked to the issue of value goals. In the majority of cases, as I see it, "basic" community needs are defined by citizens as materialistic in nature: a new hospital, a new factory, a new school or junior college. But for what purpose: what kind of hospital and with what kind of services and directed by whom? A factory which is community-owned, community-centered, or which pays subsistence wages and bleeds off resources for profits in distant places? A school which follows ancient and inadequate educational patterns, or conceived to meet education needs for today and tomorrow, both child and adult?

The point, to me, is that the materialistic - the object, the structure, the thing - so often becomes the end in itself, not the instrument for enhancement of the human condition. Thinking stops short of the value consequences, the imponderables vital to the community. Virtue and ethics, tenderness and dignity, freedom and human rights seem to be swamped in the frantic search for the ponderable, the measurable, the materialistic. Yet Edith Hamilton, recalling the community of Athens in Greece's golden age, reminds us;

"Civilization, a much abused word, stands for a high matter quite apart from telephones and electric lights. It is a matter of imponderables, of delight in the things of the mind, of love and beauty, of honour, grace, courtesy, delicate feeling. Where imponderables are the things of first importance, there is the height of civilization, and if, at the same time, the power to act exists unimpaired, human life has reached a level seldom attained and very seldom surpassed." *

I believe modern communities are capable of becoming civilized as did ancient Athens, that the imponderables need to become ultimate value goals of community development.

In presenting my views on the state of community development in the U.S.A., I have followed a zig-zag course, taking many turns. My position, patently, is optimistic, my attitude tinted with impatience. I do not see community development as a rationale for maintaining the community as it is, but a comprehensive concept for its change toward what it can become, toward its full potential of human fruitfulness.

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* HAMILTON, Edith. The Greek Way to Western Civilization. New York: Mentor Books, 1949, p.57.

FOOTNOTES: Except those already mentioned, I have made no direct references to other written sources. Yet I have drawn liberally from the ideas of authors such as the following:

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PILOT COMMUNITY DEVELOPMENT PROGRAMS IN RURAL SASKATCHEWAN

by Harold R. Baker

The Province of Saskatchewan, Canada, is basically rural. It is a young Province, but already matured by the struggle to create a good life for its citizens in spite of its natural handicaps: severe winter climates, periods of drought, and geographic isolation from ready markets. All this apparently has produced an imaginative and innovative society, for in scarcely more than half a century it has gained a reputation for establishing farm and co-operative movements and a daring to invent and implement social reforms.

The Homestead Act of 1871 established farms of 160 acres. The building of a dense network of railway lines played an important part in helping to open the new frontier and in governing its settlement pattern. The railways gave rise to a relatively consistent pattern of small urban service centres[1] placed at regular eight to ten mile intervals along the railway lines. In these centres grain storage elevators were located and farmers hauled their wheat by horse and wagon to the elevators.

During the last decade or two, modern transportation and mechanization have made this settlement pattern outmoded, and a new and more functional system is being created for many services: education, transportation, communications, marketing, religious and recreation activity, and social affairs. In a nation of rapid change, the social pattern of the prairie region of Western Canada is perhaps changing most quickly.

In the early 1950's a Royal Commission on Agriculture and Rural Life[2] was established to conduct research into the implications of the social and economic trends of the Province. This Commission employed a professional research staff, and established a comprehensive involvement procedure through community hearings. It was estimated that 20,000 people were involved in the Commission's study. One of its recommendations was that a Centre for Community Studies[3] be established to assess the role of the community in the Province's rapidly changing rural scene.

The Nature of the Centre for Community Studies

The Centre was established in 1957 to undertake social research, training and consultation, with special emphasis on the problems of rapid social change and community development. It is jointly sponsored by the Government of Saskatchewan and the University of Saskatchewan. Both sponsors are represented on its Board of Directors. It is financed by an annual grant provided by the Government of Saskatchewan.

The Centre's organization, as originally conceived[4], was under the supervision of a Director, and had three operating divisions: research, consultation and training. Its professional team was interdisciplinary in nature, cutting across the social sciences: economics, sociology, anthropology, social psychology, political science, history and geography.

Early in the life of the Centre it was decided that grass-roots experience in local communities would be essential to its future contribution. The Centre set out in the summer of 1958 to select a limited number of differing, but typical communities, with which to experiment. The following process was undertaken for the selection.

(a) A circular letter was forwarded to the provincial offices of all voluntary associations in the Province for distribution to leaders and members. The letter described the nature of the Centre and its proposal to experiment in community development. Communities were invited to participate. Two hundred and forty leaders from 170 communities responded.

(b) A booklet[5] was then forwarded to each responding community. In it each community was asked to establish a sponsoring committee with representation from at least one half of the active voluntary associations in the community. Then they were to conduct a community self-survey following instructions given in the document. Data were to be collected relating to community evaluation, community boundary analysis, trade services, merchant and professional services and community history. Eighteen communities completed this requirement during the busy summer season.

(c) A community development seminar[6] was sponsored by the Centre on the University of Saskatchewan campus and each of the eighteen communities was invited to send two representatives, at the community's expense. Fourteen communities were represented.

(d) A team from the Centre visited each community for one day of informal chatting with citizens and a public meeting organized by the sponsoring committee.

(e) The Centre selected five communities, using this background experience, particularly the findings of the self-survey, as the basis. Criteria such as geographic location, nature of framing, nature of development problems, urban centre population and community spirit were used also in the selection.

(f) Finally, the five communities were asked to call a second public meeting at which the Centre explained the community development process, how its staff would work with the community, and the general implications of the agreement. The agreement provided that the Centre send a consultant to the community for approximately one week each month. He was to give guidance on organizational processes and the use of agency resources in exchange for permission from the community to observe and assess its development program. The community was to organize a community development council having representatives from all segments of the community.

The five communities voted unanimously to accept the co-operative agreement and undertake the program.

A Community Development Philosophy

The concept of community development may easily be oversimplified. If so, citizen-leaders are likely to feel that the approach is nothing new and that community development may merely mean doing more community service projects in the usual way. On the other hand, it should not be made to sound overly complicated. To be sure, it is a large undertaking but local leaders must not be confused and discouraged.

Philosophically then, community development was perceived as the ability of community citizens to determine their own destiny; to direct social and economic change so that it would serve the best interests of all concerned. But one had to go beyond this. Community development also meant:

(a) the democratic right of every individual to participate in those community affairs which affected him. Involvement was seen as a multi-level process: everyone could not be involved to the same degree. But decision-making could be shared among as many citizens as possible. Being involved, even to the smallest extent would at least make citizens aware of community actions and the reasons for them.

(b) the wise and effective use of all available community resources, material and human. It was perceived that the extent of a community's resources was not as important as their utilization. In order to approach the ideal community, it is necessary to have an appropriate "blend" of resources.

(c) the continuous concern that the self-help aspects of the developmental program be primarily devoted to the intellectual and spiritual growth of its citizens. Community development should be an educational process for those who participate. Experience in problem-solving enables one to meet and overcome increasingly complex problems. Community development is at its best only when practical experience is integrated with learning experiences such as planned discussion or formal teaching.

(d) the perception of the total developmental needs of the whole community. The development of excellent recreational facilities through the efforts of selected special interest groups, while ignoring the need for employment opportunities, is of limited value. Unimproved farm land should not be ignored while the community develops a park.

Out of this philosophy emerged the elements necessary for community development: self-determination, active citizen participation, effective resource use, self-help, and a continuing concern for the whole community. These elements formed the basis of all planning in the five pilot communities.

The Community Councils.

Generally speaking, the community councils were made up of representatives of all active voluntary associations in the community: service clubs, church groups, business organizations, recreation groups, and local government bodies. Municipal councils and school boards were also represented. Each community council permitted several members-at-large to join, usually to represent an unorganized or minority segment of the community, such as senior citizens or an ethnic group; or on occasion an individual who might make a worthwhile contribution to the program because of experience or position; e.g. former mayor, clergyman or high school principal.

Councils met once each month. Interim planning was carried out by a small executive committee. On-going work usually related to a specific community was carried out by sub-committees. The following operating principles were promoted.

1. The council should be a study and recommending body. It should undertake action programs itself only when there was no other group in the community to undertake the job. Normally the physical projects should be referred to appropriate existing groups.

2. The community council should work to strengthen, rather than weaken, existing community groups. It should serve to promote and facilitate the special interests of all groups undertaking projects of general community concern. Member organizations should be encouraged to bring their problems to the community council for help.

3. There should be a two-way flow of information between the community council and its member organizations. Representatives should bring to council the wishes of their particular group, and take back to regular meetings of their group reports on the discussions of the community council.

4. The community council should provide equal voting power to its members regardless of relative strength or influence. As far as possible, decisions should be made through mutual agreement rather than through voting.

5. Community council recommendations should be based on factual current information.

6. The regular discussions of the council, its plans and decisions, should be reported to the community-at-large.

During less than three years of activity more than forty development projects were undertaken by the five communities, involving surveys, establishment of libraries, beautification, installation of water and sewer systems, and so on.

All projects did not succeed. Many errors were made, particularly during the early stages of the program. There was a tendency to want action before study. Local government bodies, so important in project plan implementation, were not always adequately involved. At times inadequate leadership was selected, not only for the council executive, but for working sub-committees. Too often there was not enough use of specialists[7] from outside the community and work was unduly delayed through lack of a proper sense of direction. It was frequently difficult to retain the enthusiasm of the group and put it to maximum use. Inter-group and individual jealousies sometimes hindered progress at meetings.

The Role of the Consultant

Primarily, the consultant was a participant-observer. He made himself available to anyone who required his help. He attended most regular monthly meetings of the council, but he attempted to offer his suggestions and raise his questions at the meetings of the executive or steering committee. At no time did he have authority over the group and it was considered a sign of good health if the council decided to modify or reject his advice. His professional training and experience often had to be combined with the wisdom of the citizen-leaders on the community council.

Thus, the primary functions of the consultant were:

1. to advise on the organizational structure and social processes of the community development council and its relationship to the community as a whole.

2. to suggest specialized help which the community might receive from government departments, voluntary associations, from the University and other agencies which employed educational field workers. The consultant never contacted the specialized agency himself. Citizens were required to do this through the normal channels.

It was not the job of the consultant to make the community council survive or succeed. This was the community's responsibility. Under these circumstances, the community consultants were able to observe first hand how small communities operate in Saskatchewan and how present day conceptions of community development might apply.[8]

Some Findings of Community Councils

Two related studies of the community councils were conducted: the first during the summer of 1959, six months after each was organized, and the second in 1962. The objective was to observe the development of the councils over a period of three and one half years to test their effectiveness.

Final analysis was carried out on four of the councils; two of which were still active at the end of the three and one-half-year period, and two of which were inactive. The study[9] of councils suggested that those which survived and remained active differed from those that were dissolved in the following ways:

... The proportion of males to females was higher both in total membership and among the high participators

... A higher proportion of members had some college experience

... Fewer of the members had low level-of-living scores, which meant a high proportion had a number of modern amenities

... More business men and professional men, such as doctors, lawyers, clergymen, and teachers were highly involved

... A higher proportion of members had been born either in the community or in the province

... A greater proportion of community organizations were represented

... Minority groups - both religious and ethnic - were actively involved in council activities

... The influential organizations in the community supported the councils

... Both the organizational and reputational leaders of the community were members of the council and active in its affairs

... Local government interests supported the council

... More community citizens were active during the organizational phase

... Average attendance at monthly meetings was better

... A higher proportion of members accepted responsibility as officers and committee members

... The councils attempted to tackle all the major problems of the community, 80 per cent of which were dealt with successfully within three years

... Whatever the index used, the councils were perceived as more successful; people saw them as helpful, felt that it was important to belong, saw the need for such an organization, and felt the community supported it

... The consultants were more directive, emphasized the consultant rather than the observer role, and spent more time in contact with the leaders of the councils

... Techniques and aids conducive to successful meetings were used more often and the regular meetings were better planned and organized.

The Role of Extension Agencies in Community Development

Canada now has more than half a century of experience in education through various kinds of extension agencies. Every community in Saskatchewan has from thirty to forty extension-type agencies, usually with specialized district or regional field staffs, available to help on specific developmental problems. Generally they are associated with a department of government, or university, but more and more voluntary and commerical organizations are establishing their own professional staffs and programs. Communities may or may not use these resources effectively; the extension worker himself may or may not be effective in working with the community.

The pilot communities co-operating with the Centre provided an ideal opportunity to observe the trends in the work of extension agencies.

Such observations are particularly important to Canada at the present time since her implementation of legislation dealing with rural development is now in its third year. The Agricultural Rehabilitation and Development Act enables provinces, by matching grants from the federal government, to undertake development programs in marginal and sub-marginal rural areas. A sum of fifty million dollars was set aside by the federal government in 1961 for projects related to soil and water conservation or land use. At least ten per cent of the money granted to any province must be spent on research. Another section of the Act deals with rural development, and requires a community development approach in specific geographic districts or regions. These must be approved as "development areas" and local people must be involved in planning projects. Here again, sound leadership must come from extension agencies in the area.

What have we learned in half a century of extension experience? What are the trends which seem to be important to the welfare of programs in community development? How does the modern compare with the traditional? The following summary may be helpful in answering these questions.

In the Traditional the Extension Worker:	To-day the Effective Extension Worker:
- was concerned with disseminating information	- is an interpreter of knowledge
- did things for people as a service	- works with people to help them become competent to help themselves
- was overwhelmed with busyness	- focusses on a priority of educational activities
- tried to sell his program	- involves people in the planning of their program
- depended on research findings in the biological and physical sciences; which helped him provide advice on crops, livestock, and other physical things	- also uses the findings of research in the social sciences, sociology, psychology, economics, etc. which help him to work with people
- had a practical background and had to talk the "language" of local people	- is practical but imaginative and creative
- had a specific level of training as a prerequisite to being employed	- has a high basic education and his continued training is an important and planned part of his job

Today, Change is the Challenge

There is no magic approach to community development. The experience in Saskatchewan has taught us a number of things; and it was planned and carried out on principles adapted from those countries in the world which have contributed greatly to the information now available.

Today we must spend more and more time anticipating and planning for the events of to-morrow For us, change is stimulating but frightening, challenging but confusing, sporadic but continuous. If we can learn to cope more objectively with the physical and social implications of change, we can replace widespread indecision with more positive action.

FOOTNOTES

1. Kristjanson, L.F. : "Population Trends in the Incorporated Centres of Saskatchewan: 1926-1961", Saskatoon, Saskatchewan: Centre for Community Studies, 1962.

2. The fifteen reports prepared by the Royal Commission on Agriculture and Rural Life may be obtained through the Queen's Printer, Regina, Saskatchewan, Canada. Their titles are as follows:

   1. The Scope and Character of the Investigation
   2. Mechanization and Farm Costs
   3. Agricultural Credit
   4. Rural Roads and Local Government
   5. Land Tenure; Rights and Responsibilities in Land Use in Saskatchewan
   6. Rural Education
   7. Movement of Farm People
   8. Agricultural Markets and Prices
   9. Crop Insurance
   10. The Home and Family in Rural Saskatchewan
   11. Farm Electrification
   12. Service Centres
   13. Farm Income
   14. Other Problems of the Rural Community
   15. A Program of Improvement for Saskatchewan Agricultural and Rural Life.

3. Copies of the sixth Annual Report describing the Centre's program may be obtained on request.

4. In 1963 the Training and Consulting functions of the Centre were transferred into the University of Saskatchewan: to permit it to focus on its research function.

5. "Reference Handbook for Community Leaders Interested in the Centre's

Demonstration Program", Saskatoon, Saskatchewan: Centre for Community Studies, June, 1958.

6. "The Community Self-Development Seminars, University of Saskatchewan, October 6-8, 1958": Saskatoon, Saskatchewan: Centre for Community Studies, 1958.

7. Baker, H.R. "The Impact of Central Government Services on the Small Community", Canadian Public Administration, Volume 3, No. 2, 1960. (Available through the Centre for Community Studies, Saskatoon, Saskatchewan).

8. For detailed analysis of these observations see the "Key to Community Series", Saskatoon, Saskatchewan: Centre for Community Studies, 1962. Their titles are:

   1. "Community and Development"
   2. "Community Program Planning"
   3. "The Self-Survey in Saskatchewan Communities"
   4. "Organizing for Co-ordinated Efforts in Communities"
   5. "Evaluating Community Programs"

9. Hawley, J B. : "A Study of Four Community Councils in Rural Saskatchewan" (in Press) Saskatoon, Saskatchewan: Centre for Community Studies.

THE COMMUNITY DEVELOPMENT PROGRAMME OF THE UNIVERSITY OF NEW ENGLAND

by A.J.A. Nelson

To understand our work in the field of community development, it must be seen in perspective as an integral part of our total extension programme. This means that, to put you in the picture about our work in community development, I must give you a brief outline of our total programme. But before doing so I might perhaps, following the example of other speakers at this Seminar, clear up some questions of geography. My department's headquarters are here at the University of New England in Armidale. In addition we have established centres at Tamworth, Lismore and Grafton. We think of ourselves as having special responsibility for Northern New South Wales, a vast area extending from the Upper Hunter Valley to the Queensland border and from the coast to the border of South Australia. But I hasten to add that we do not accept that our work is really limited to any geographical area. For if the University of New England serves adult education at all, it serves the world. One piece of evidence in support of this contention is our extensive programme of residential adult education. Another is, very obviously, this Seminar. And in future, I hope, that our research and teaching in the theory and practice of adult education will give eloquent support to this viewpoint.

Our geographical situation has, however, had an important influence on the nature of our programmes. The traditional provision of adult education by Australian universities has been by means of weekly classes and the overwhelming majority of persons attending those classes have been city - mostly capital city - dwellers. But the University of New England does not have a large metropolitan population on its door step. Nor does it serve any large cities in the north of New South Wales. Armidale itself has a population of only 14,000 and within a radius of 200 miles there are no towns with more than 20,000 people. Since the great majority of our adult students are widely scattered at a distance from the university, we have had to provide for them through approaches other than the weekly class. These have included residential adult education; the regional conference or school, the correspondence discussion group, and advisory services in the field of community development. I shall describe our use of each of these approaches very briefly, but, before doing so, I should like to say two things. The first is that it is our good fortune that, in order to provide any kind of service at all, we have had to be mildly inventive. And the second is that we do not regard any of these approaches as existing or functioning in isolation. It would, for example, be foolish to advise a community on its developmental problems and to ignore the possibility that it might benefit from residential adult education, a discussion group programme or weekend short courses. And, in my view, we would not be providing as well as we should for a community, if we were to proceed to provide it with educational services without providing for the kind of community self appraisal upon which a community adult education programme should be based.

Since this Seminar is, in effect, a part of our summer residential programme, you will already know something of our programme of residential adult education. We are a residential university with accommodation for 1000 persons. We anticipate that we shall have accommodation for 2,000 in a few year's time. The university has agreed that during vacation the greater part of this accommodation may be made available for adult students. This means that we have the physical resources for a very large residential programme. We have, in fact, only just begun to develop our residential work. Nevertheless, we estimate that we shall have 1,500 adult students in residence this year. The courses they will take will cover a wide variety of subjects including, for example, music, drama, painting, art appreciation, the conservation of flora and fauna, finance, animal health, medical science, geriatrics, psychotherapy, teaching practice and community development. Our comparative isolation, our rural setting and our pleasant climate are decided assets from the point of view of our residential work. Our schools and conferences might be categorized - though this is in some respects misleading - as serving primarily the purposes of community education, vocational education or personal education. We think of our schools on local government, aboriginal welfare, regional development, youth leadership and community leadership as being primarily community education. Our professional refresher courses for teachers, lawyers, doctors and nurses and our courses in rural science and agricultural economics obviously serve a vocational purpose, as does the workshop on therapeutic counselling which we are holding on an annual basis. Other courses - for example, those in the fine arts and literature - may be thought of as providing liberal education in that they help the individual to realise his potential as a person rather than as a practitioner of a profession, a community leader or a functionary of some other kind. But I have hinted that these categories are misleading. It is, in fact, difficult to draw hard and fast lines between them. Allow me to illustrate the point I am making by a reference to a particular programme, the workshop on therapeutic counselling which I have just mentioned.

The parole officers, marriage counsellors, welfare officers, guidance officers and so on who attend this workshop do so for professional reasons, but its chief value is in what it does for them as balanced persons and its impact on community leadership must be very considerable. It might therefore quite reasonably be categorized as vocational, liberal and community education - all three.

What, it may be asked, is the importance of our expanding residential programme for rural community development? My answer is briefly that our rural communities need access to facilities for residential adult education. This is underlined by the fact that other forms of adult education are not so easily available as in large cities. If our work in community development increases, so will the demand for residential adult education. It would, indeed, be unfortunate if we were not in a position to meet that demand.

The basic demand from rural communities which have undertaken work in community development, is likely to be, of course, simply for more adult education. As it will be met only in part by residential adult education we must develop other forms of adult education to help meet it. We shall need to make greater use of existing local agencies, particularly the schools, and it will be necessary to develop methods of "autonomous" learning and to supplement them with work on television and radio and with short term schools and conferences. By methods of "autonomous" learning I have in mind prepared courses which may be done by individuals or groups of people without having a tutor present. Our discussion group programme is an example of this approach to learning. Under it we supply groups with discussion courses and give them the guidance of a tutor who corresponds with them regularly and visits them occasionally. It is a useful programme but we do not feel that it is really adequate. We need to do a great deal of experimental work on the preparation and use of "autonomous" study programmes for adults and on the development of group leadership in rural centres.

I should like now to refer to the programmes on radio and television and the short schools which, I have suggested, should supplement programmes of "autonomous" learning in a scheme of rural adult education. As television has been introduced to Northern New South Wales only recently and is not yet generally available, we have little experience of it. We have, however, over the last two years conducted a very successful radio farm forum. This has developed directly from our work in community development on the New England Tablelands. It has been operated in co-operation with the Australian Broadcasting Commission. The method of operation is simple.

Discussion is opened by a panel with special competence in the field being discussed. Then groups meeting in their own localities take up the points raised by the panel and submit written reports of their discussions. The next broadcast is taken up with the panel's analysis of these group reports and its replies to questions and this broadcast is used as a basis for further discussion in the local groups. During 1964, 78 registered groups took part in this programme reporting their findings regularly. The number of other people who listened was of course much greater than this. In fact, indications are that the listener rating for the programme was surprisingly high.

I come next to the local schools and conferences which I have suggested might supplement autonomous learning. Our practice of sending individual lecturers or panels of lecturers to rural centres to conduct short courses of one, two or three days duration has been uniformly successful. The school or conference may cover a single subject, say geology, and be conducted by one person over a period of two or three days. Alternatively, it may be conducted by several lecturers and cover one or several subjects. Schools conducted by one person must, to be effective, be limited to about thirty persons. But some of our schools with several lecturers providing a variety of courses - in say, rural science, international relations and the fine arts - have attracted upwards of 200 people. There is something very exciting about the picture of such a large number of country people moving in to a rural centre (sometimes from over a hundred miles away) for two or three days of learning. And there can be no doubt of the impact of schools of this kind on the regions in which they are held. At present their stimulus is towards further discussion - including some organized group discussion - and further reading. They would be even more valuable if the facilities available for "autonomous" learning as a preparatory and a subsequent activity were more adequate.

Before going on to discuss that part of our work which we describe as our community development programme, I might mention that the adult education programmes which I have described cater for about 8,000 students each year. I have already suggested that it would be quite futile, perhaps ill-advised, to promote a programme of rural community development unless there were facilities to meet the demand for adult education likely to result from it. I should now like to suggest that, just as adult education is necessary to community development, a programme of community development is an essential con-comitant of any serious programme of community adult education. It is generally accepted among professional adult educators that a survey of adult educational needs is a desirable starting point from which to build a programme of adult education for a community. And many would agree that it is also desirable that any such survey should be undertaken with the active co-operation of the community concerned. My own view is that a community's adult education programme should be developed by a community on the basis of adequate self knowledge. And I consider that, in practice, this should mean not only a preliminary community self survey as a necessary initial basis for an adequate programme of adult education, but also that the programme should, partly with a view to its own continuing development and partly for other reasons, provide continuing opportunities for the community to know itself. Otherwise it seems to me that the community in question is likely to receive from above the programme which either tradition or guesswork - or both - decree.

Having said that a "community development" programme is a necessary concomitant of a programme of adult education, I hasten to add that I am not unmindful of the fact that involvement in the process of community development is itself an educative experience. But this is a point which I am sure that I need not expand in present company. It has indeed already been made very effectively by Dr. Franklin.

You may, however, reasonably expect me to give you some estimate of our success in providing "community development" as an essential con-comitant of community adult education. As Mr. Wright will be speaking from the point of view of a community organization, I shall limit my assessment to the role played by my department in bringing about community change. I think that we have been quite successful as "animateurs" working on a regional basis. By this I mean that we have succeeded in encouraging people to identify their regional problems, to make a special study of those problems which seem to warrant it and to assume responsibility for action arising from such study. As an example, I might describe our first programme in community development. It began in the Clarence Valley, in 1956, with a School on Beef and Dairy Cattle Husbandry. As a result of this school - which, by the way, was not particularly well attended - the Grafton Rural and Businessmen's Committee was formed to work with this department on the developmental problems of the Clarence Valley. A month later a public meeting, attended by over 300 residents, gave the Committee its authority to proceed with a programme of community development. The meeting was fortunate in that it was addressed by Professor W.B. Baker of Saskatchewan, Canada, a colleague of Dr. Harold Baker who is contributing so much to this Seminar. Professor Baker had recently been Chairman of a Royal Commission on Rural life. He related how the work of his Commission had been helped by the findings of small groups of people throughout Saskatchewan who met to identify and describe their rural community problems. He suggested that the people of the Valley, too, should meet in small groups to identify and describe their problems, and he went on to suggest that they should seek outside aid in solving their problems only when they had a clear idea as to what they were.

The discussion programme which the Committee subsequently conducted was highly successful. During 1957 effective meetings were held at all centres in the valley. Discussion was limited to "on the farm problems" and local meetings were broken up into small groups of approximately eight for discussion purposes. Each group was required to present a written report identifying and describing what were, in its view, the six major "on the farm" problems of the Valley. These reports revealed that there was agreement throughout the Valley that the following were the Valley's seven major "on the farm" problems:

1. The Control and Utilization of the Clarence waters.
2. The Improvement of Feeding Resources
3. The Control of Weeds and Insect Pests
4. The Control of Animal and Plant Diseases
5. The Provision of Finance
6. Inadequate marketing arrangements and the rising cost of freight and farm material
7. The Development of imaginative and effective leadership.

Subsequently, in late 1957, representatives of the original discussion groups met in a "valley wide" conference to discuss what action should be taken in regard to those seven developmental problems. They decided that for the time being, action should be limited to the first two namely: The Control and Utilization of the Clarence waters and The Improvement of Feeding Resources.

Since the meeting in 1957, action has been taken on these two problems. First, came further study - with community involvement - of the flood position. This included the study of existing reports and the collection of new data and was done, both at the local discussion group and at the regional conference level. The local initiative behind this work was strong. Then, as a direct result of the work of the discussion groups of 1957, the Clarence River County Council for Flood Control was formed with the Chairman of the Rural and Businessmen's Committee, Mr. G. McCartney as its Chairman. The Country Council has strong community support, and under its leadership a remarkably successful programme of flood mitigation has been undertaken.

Positive steps have also been taken in regard to the second problem. Members of the original Rural and Businessmen's Committee have, with the co-operation of University Extension's Senior Lecturer at Grafton, Mr. A.F. Dunton, given their support to the work of the North Coast Research Council and, more particularly, assumed responsibility for developing a programme of discussion and study groups among Mid North Coast dairy farmers, with a view to encouraging them to define the dairy industry's research problems. This project is of particular interest as an example of community co-operation with research scientists and there can be no doubt of its significance.

One incidental result of this work in the Clarence Valley has been a development of a programme of extension schools and conference related to regional developmental problems. This is also true of our work with the New England Rural Development Association here on the Tablelands about which Mr. Wright will be speaking to you. Two aspects of this Tablelands work which may be of special interest to you are, first, the formation of working groups to prepare substantial reports on developmental problems relating to such things as land settlement, pest infestation and the provision of agricultural extension; and, second, the development of the radio farm forum (already mentioned) as a means of communication with rural groups.

I feel that I have not in this brief account conveyed to you much of the excitement, stimulation and sense of growth that those of us who have participated in these projects have experienced. Their most important contribution has been in the growth of people, in the spread of the leadership function, and in the fact that they have demonstrated that local thought and initiative are still worthwhile. But exciting and rewarding as they have been, I have no time for further description and must proceed with my assessment. Successful work has been regional rather than local and it has been directed at fairly specific developmental problems. We have it in common with the "animateurs" of the emergent countries that we have seen people and institutions develop to meet needs which we have helped communities to identify and come to grips with. Does this mean that we, the "animateurs" having fulfilled our function should now withdraw leaving community organizations to carry on what we have helped to start? This is a good question. In answer I would say, first, that it is sensible to withdraw guidance from particular projects when guidance is no longer needed. But our experience suggests that this is not the complete answer. For we know that if we are able to withdraw resources from project A. in a particular community, there are numerous problem areas within that community to which those resources might be usefully applied. And quite apart from this, we do not see ourselves simply as "animateurs" stimulating action on particular developmental problems. We are concerned that people - no matter what the stage of development their communities have reached - should be encouraged to look beyond their special and specialised interests and to see their communities as whole communities with problems and potentials inevitably interrelated. We, for our part, see community development not simply as a means of starting something, but as a continuing process enabling the individual to exercise responsibility for community growth and welfare and, in the process, to achieve greater personal stature. But we do not think that this process is likely to continue in the absence of guidance from an educational agency concerned with community development.

Finally, my very brief answer to the question whether we have been successful in developing a programme of community development as an essential con-comitant of our programme of adult education is that we have been successful in the limited area in which we have concentrated our efforts, that is, in the area related to the regional problems of the man on the land. We have done a little work in town development and in the area of town - country relationships, but we are conscious of the need to develop our work in these areas much further so that we might involve all sections of the population in it and broaden its scope. Nevertheless I am deeply impressed by the work already done and I know that Mr. Wright is going to give you a lasting impression of its excitement and significance.

"THE NEW ENGLAND RURAL DEVELOPMENT ASSOCIATION"

by PETER A. WRIGHT

My association with the University of New England in the early days when it was a college with only 17 students was only in a humble capacity but nevertheless it stimulated in me an urge to do things. This led me to be involved from the outset with the New England Rural Development Association, or NERDA as we call it - rather a charming name on which you can put all sorts of constructions. I must emphasise from the beginning that this association was a direct result of extension work for the primary producer. Its genesis was among a group of primary producers who were not satisfied with conditions concerning primary industries in New England and who felt, moreover, that they were not playing their full role as members of the community. During our growth we may have branched into other aspects of rural community life, but I should like to make it clear that it was this mutual interest as primary producers that united us and gave us a driving force. And NERDA still is basically an organisation of primary producers.

The New England Tableland is a primary producing area. We don't have many other industries, except at Tamworth. Elsewhere, they are confined to a limited amount of mining. Twenty five years ago, New England was agriculturally rather poor. We had a cold climate, the soils were not rich, the grasses not very nutritious and the stock on them not very fat although the wool was fine. There was a little mixed farming, but mainly round Armidale where black soil occurs. In those days, and before, the rural community was rather like the land, rather badly off. They were, and some say still are, conservative. Since the turn of the century, the population of town and country, always static, was on the decline. Government spending on primary producing industries on the Tablelands was practically non existent. We had a railway but the roads were inadequate - in fact we still do not have a good through road to the coast. Tamworth and Armidale, because of its educational development, expanded in population but the other towns were and still are going back. This is the background to NERDA when it came into being.

However about ten years ago, discoveries of new techniques in pasture improvement began to bring about a considerable increase in prosperity throughout New England, not only among the graziers but the community in general. It was found that because of the cold climate and good rainfall there was a great potential for improvement to the grass that grew the wool and beef on which New England people in general depend for a livelihood. But these techniques for pasture improvement, although proven by some graziers were not at first accepted by the bulk of primary producers. This anomaly brought about the birth of NERDA.

A group of us came to see Mr. A.J.A. Nelson, Director of the Department of University Extension - and of this Seminar - about this and during discussion he suggested that the only way to find out who was right and who was wrong about the issue was an intensive and extensive survey of opinion throughout the area. Mr. Nelson outlined a method for fact finding and his Department, and especially Dr. Joan Tully, were most helpful. Together we held meetings with local people all over New England, discussed community problems and the pasture improvement issue with them and got them to put down their thoughts on paper. The result of this "problem census" tended to confirm our original beliefs. Of course in every small community meeting we had the persons who did not wish to be involved in development, who wished to stick to the old ways and "peace and quiet". There were many of these and still are. However from the activities we moved into we did stimulate quite a large amount of group activity directed towards community improvement. We had 64 meetings at first and there was such a clamour from some groups who seemed to want us, the general Committee of NERDA, to solve their problems for them that we began to feel that the whole thing was getting out of hand. So we set about framing a constitution and setting up an organisation. As Mr. Nelson has said, it wasn't used much except when it was wanted and the constitution was a safeguard to the organisation. The sum total of all this activity was the bringing about of a general widespread awareness - in most cases only vague it is true - of the need for extension. All sorts of other questions cropped up, on roads, education and local government and these at first caused us some worry. So we set about analysing what we could do and what problems the groups themselves could handle on their own with advice and encouragement. When it was such an obvious question as a local bus service we said to them quite baldly, "This is a matter for you if you like to get off your backsides, and work together as a group, we think you could do things about this. If there are other things we can help you to do through the University, we shall certainly do our best." Some groups responded but others sat back and expected us to act for them, and have been inactive ever since. Other groups were very active at first but when they had dealt with their immediate requirements, faded out. There were I think two reasons for this. Firstly, the leader was unable for various reasons to carry on and a suitable replacement was not available. There is no question about it - there must be a leader in any small community group otherwise it will not function. Secondly, some groups felt that conditions, if not perfect, were comfortable enough and didn't warrant them bestirring themselves.

As far as the central organisation was concerned, we set up an executive committee and an annually elected council. One thing we found we could do straight away for the neighbourhood groups was to advise them on just what extension facilities were available. They had not been aware of all instrumentalities before. Further, we involved university people not primarily engaged in extension work with special knowledge in relevant fields and this was most useful in all sorts of unexpected ways. University and CSIRO staff travelled many miles to work with groups and were very helpful about local problems. Physically, they did the work of extension, which some of them were not obliged to do. In most cases the experience was mutually stimulating. This activity is still going on and let me say that if the University were to discontinue its assistance and leave us to our own resources and the official extension officer - the agronomist provided by the Department of Agriculture - our work would be much the poorer and NERDA would cease to exist. But as things are, with the Department of Agriculture, the CSIRO and the University behind us, the Association can be ambitious.

I do not wish to describe all the things we have done together. You have heard from Mr. Nelson about the Radio Farm Forum which has done excellent work. One achievement was the way the Association was able to help local Soldier Settlers. A few years ago the Soldier Settlers in the Armidale district were having rather a rough time. NERDA was able to advise them about setting up an organisation to study their problems, use advice and present a factual case to the Minister. The upshot was that their position has improved considerably. They would have had much more difficulty had not the resources made available by the Association not been at their disposal.

Another way in which we have been able to assist primary producers is over finance. We were able to show them ways they could get it for development. This is a hard thing to substantiate, but I do feel that when they were talking to the banks and were able to say that they were members of NERDA, the managers often said to themselves "This fellow is not completely on his own, he is in touch with the university, he is educating himself, he is trying to better himself. We will help him."

Then there is the dingo problem which affects a vast area on the eastern side of the Tableland. Much of this country could support far more sheep were it not for dingo depredations. There was a great deal of disagreement about the best ways of controlling dingos so we organised a group of people who knew the position at first hand and got them discussing the problem - a kind of problem census. To cut a long story short we have reached the stage where a report is almost ready and a statutory body and a governmental body are interested and asking for details. This report will be the work of local groups in dingo infested areas and nothing like it has ever been done in New England.

The big problem we are tackling now is the basic one - the need for extension. We are going to look at just what agencies already exist, find out if they are as inadequate as we think they are and see what we can do about improving them. Collecting the evidence will involve a good deal of hard work but we think it would be well worth doing. Once we have analysed it we can set about setting the situation to rights not as the activating agency but as the catalyst. The Graziers' Association, for example, would be interested in our findings. As I have said, New England is the Cinderella of the State but has tremendous potential for further development. It is our job, as I see it, to show a conservative people the art of learning how to solve their own problems and to be progressive. First of all we have to teach them how to learn. This is a basic thing but it could lead to primary producers improving their conditions, increasing local prosperity and stopping the drift to the cities from which the region suffers.

In the short time the University of New England has been here it has achieved a tremendous amount in this regard. It has boosted the morale of the Tablelands. People have come to realise that the expertise and knowledge of the university can be used for the benefit of the surrounding area. Hundreds of primary producers now come to the monthly meetings of the New England branch of the Australian Animal Production Society held at the University to hear eminent speakers. A few years ago the average audience was about 15. The University can and does help local people to adjust to new economic conditions.

My feeling about community development on the Tablelands is that the whole of the Tablelands is the community and it must be developed in its entirety. NERDA, for all its faults, is trying to do just this and I think it offers a unique practical example of the fact that things can be done in rural communities with the help of knowledge and stimulus from an institution such as this University. NERDA is only an experiment, but already it is highly regarded by the banks, for example, by the CSIRO and the Department of Agriculture. From not quite three years' experience with the Association I know that the help of the University has been invaluable but I believe that its future role through the good offices of the Department of University Extension could be even more important. We have been groping in the dark, we have had failures but we have also had successes. We need more research more money and more time spent on us and then I think we shall grow a lot. Our acceptance by the community has been based on our association with the University and we have worked members of the staff of the Extension Department very hard. But I believe that if they were to work even harder on NERDA as a demonstration project, new blueprints and a new concept of a method of community development based on extension work in rural areas would emerge from their labours.

"COMMUNITY DEVELOPMENT & CO-OPERATION IN THE BAROSSA VALLEY, SOUTH AUSTRALIA"

by ARTHUR REUSCH

These notes are based on the film "The Meeting Place" (shown at the International Seminar on Community Development at Armidale) and on the talks that followed.

In the "broad Barossa Valley" as it is often called, co-operation has been part of the life of the people ever since the first pioneers settled in the valley about 1840. The valley is about 20 miles long and 8 to 12 miles wide, situated in the Barossa Ranges 30 to 50 miles North East of Armidale.

The valley was first settled by religious refugees, mainly Lutherans brought out from Germany by George Fife Angas (known as the "father of S.A."). The early pioneers brought with them their traditions, love of the Church, love of music and a tremendous capacity for hard work.

Every few miles throughout the valley you will find a township or village, always with at least one church, often with typical spires. Over 30 Lutheran churches are to be found, and in addition at least 12 churches of other denominations. The early Lutheran settlements, although predominant, were offset by the settlement of the free and independent Churches around the Angaston-Reyneton areas, where English and Welsh pioneers made their impact. There is little doubt that the churches through their pastors and leaders have helped a great deal to stimulate and continue co-operation, Community Development, Education and Social Progress.

Just as every village and town has its church, so too, it has some community project. For example, a small Band Hall or a new Park or a voluntary Fire Service. Over twenty villages and towns make this a most interesting valley. Today you have the different religious groups and all parts of the valley co-operating in district projects, namely the High School Hall and District Ambulance Service. The larger townships of Angaston and Tanunda, population over 2,000, have pioneered Community Pictures, Country Electricity and Fire Services and are centres for Band and

Choir Music, in addition to having most amenities and services.

Nuriootpa was the "Cinderella" of the three larger townships and in 1911, when the railway was to come to the District, Nuriootpa was to be by-passed. This was a spur to action to the Nuriootpa people and the Vigilance Committee was set up. The Premier of the State was brought to Nuriootpa and surveyed the Valley from the neighbouring hills. After a good dinner and, perhaps some of the right Spirit for which the Valley is famous, the Premier agreed that Nuriootpa was a natural centre and the railway must come to the town. Today, Nuriootpa is the junction for the branch line to Truro. These early fighters for Community rights had started something and from then on, the people in the Valley continued to fight verbal battles for its development. World War 1 came soon after the development of the railway and the people learnt to work together outside their churches. Patriotic Funds were started and annual "Australia Days" raised about £1,000 per year.

The war over, in 1920 the people met to talk about a Memorial, and as a new Hall and better facilities for the Library were needed, it was decided to continue the "Nuriootpa Days". In 1925, after much effort and voluntary work, a magnificent new Hall was opened, free of debt.

The Town Band was now an active group and needed a small Hall. A Rotunda, with meeting room underneath, materialised almost overnight, but without much thought for future parking and traffic dangers. Several schemes were afoot, a new High School, a Kindergarten, a new Park and a swimming pool, and an overall Town Plan was really needed.

1936 was South Australia's Centenary Year, and state wide interest in the celebration of this event was being shown. A public meeting at Nuriootpa decided on a new park, the Centennial Park. The acquisition of the land, 20 acres instead of 12, is a story in itself. The local enthusiasts fenced off the land one week-end while the owner was away. On his return, Bill Coulthard, known as the father of the town was more than surprised, but said, "You can buy the 20 acres and if you raise £500, I will give another £500".

Planners, botanists and other experts in many fields were called in and with local enthusiasm and co-operation a well planned Park was established. The old park was sub-divided and sold as building blocks, a new way of obtaining much needed money. This Centennial Park is today, recognised as one of the finest in the country. It has a fine grass oval with turf wicket, grandstand and dressing rooms, excellent club rooms with kitchen, tennis and basket ball courts with club rooms, kiosk, caravan park with cabins and all amenities and hundreds of lovely trees. A permanent care-taker looks after the grounds and gives service and advice to campers and tourists. We have not time or space to mention many other centenary projects, but the people really learnt to work together, for the good of all. The Centennial Park was a wonderful success but it had problems. Finance for improvements and upkeep was difficult, so it was decided to try and get a Community Hotel. This should provide finance to help develop the Park and other much needed amenities. In 1938, the lease and freehold of one of the hotels was purchased. The story of the Nuriootpa Community Hotel will be told some day but we must move on.

1939, World War 11 came as a shock to the Community and most the young men of the valley left to serve overseas. The townspeople rallied around and raised funds for two ambulances, as well as supporting Red Cross, Cheer-Up Comforts Funds and other amenities for the troops.

At this time, thought was being given by Australian leaders to post war reconstruction and the experts in this field came and talked to those people left at home. What would Nuriootpa do after the war? The challenge was given and the townspeople felt they had a part to play in building a better world for which their men were fighting, and so the idea of building a better town was taken up.

The Common Cause movement was just starting in South Australia and its leaders saw, in this plan from Nuriootpa, tremendous possibilities. Much publicity was given to Nuriootpa's idea for Community Development and a Community Centre. The leaders of Common Cause addressed a Public Meeting called by the people of Nuriootpa and a committee of enquiry was set up in 1944. The people were not sure just what they should do. Should they build a hospital for a War Memorial? or should it be a Kindergarten? Others wanted a new library or a swimming pool. Sub-committees were set up and a questionnaire sent out.

This questionnaire was sent to every home and also to every member of the armed forces.

Another public meeting was called and the findings collated and the reports agreed that there were many needs.

1. There was a real need for a town plan

2. Better schools were needed.

3. A Baby Health Centre and Kindergarten received high priority.

4. Youth needed jobs and facilities for clubs and activities.

5. A swimming pool was voted most urgent.

With the help of experts, organised by Common Cause and Post War Reconstruction, plans were drawn and discussed and then Common Cause produced a booklet "A Township Starts to Live".

This booklet set out in detail the aims of this small community of about 1,500 people. The town planner had drawn a new plan, not wiping out the old grid iron pattern, but showing a new area working in with the old. The New area with parks and roads winding around the parks and swimming pool, made a most attractive housing area.

To give a more concrete idea of the plans and ideas we will quote -

A TOWNSHIP STARTS TO LIVE

The Setting

Nuriootpa is a township of some 1,500 people, 45 miles north of Adelaide, situated in the fertile Barossa Valley. With rich valley soil and reliable rainfall, it has progressed steadily since the Angas family and some German religious refugees settled in the district early in the State's history. Vines and their products, especially wine and brandy, fruit, vegetables, dairy products, wool and meat are the chief primary products. Wineries, distilleries, packing sheds, and other factories process the products of the district. Although the adjacent townships of Tanunda and Angaston are larger, Nuriootpa is the geographical centre of the area.

Before the war, in spite of the fact that Nuriootpa had all the qualities necessary for a real regional centre, its young people tended to leave and join the drift to the city. To stop this drift, to provide a town in which a full life could be led, was the first driving force towards the town's experiments in community living.

Steps So Far

A list of the community activities of the village so far established is impressive, although some of them would be common to many Australian towns.

Churches

Church of England, Lutheran, Methodist, Seventh Day Adventist,
Roman Catholic.

Educational (situated on 43 acres of land):

High School, 200 pupils; 140 brought in daily by four bus routes.
State School, 160 scholars.
Kindergarten and Nursery School.
Technical School recently established.
Lutheran Church Hall, £1,200.

Recreational and Cultural

War Memorial Community Hall, built partly by voluntary labour.
Underground supper-room. Completed 1925. Cost £7,000. Plus voluntary labour improvements.

Band Rotunda and Practice Room, £600.

Centennial Park (18½ acres), £10,000, comprising sports oval, with water service, concrete pavilion, with supper-room, electric copper, showers, etc; turf cricket pitch; tennis courts, tennis pavilion; children's playground, with apparatus and paddling pool; ornamental rockery and fish pond.

Bowling Green and Croquet Lawns, £11,300.

Community Hotel

Started 1937. Capital investment, £18,000. Monthly paper, giving community news, circulated by hotel free.

Co-operative Store

Purchased for £12,000 in 1944. Run by local board of management.

Circulating Library

Established by Institute Association, housed in Memorial Hall.

Social Activities

Boys and Girls' Gymnasiums, under National Fitness Council.
V.D.C.
A.T.C.

The district is well provided with Agricultural Bureaux, with provision for juniors.

A list of the future activities planned and a brief description of some of them shows the vision and vigour behind the scheme.

Plans for the Future

1. Swimming Pool
2. Gymnasium
3. Kindergarten and Playground
4. Assembly Hall
5. Baby Health Centre
6. A Cafeteria or Kitchenette
7. Cultural and General Library
8. Clubrooms - boys', girls', adults' and servicemen's
9. Craft centre and home articles
10. Recreation room
11. Form of hostel or sleeping rooms for visiting teams
12. Memorial Gardens and camping accommodation
13. Lecture courses on vocational and avocational themes
14. Dramatic and musical bodies
15. Co-operative industries and services
16. Health Clinic
17. District Hospital

18. Archives or Commemoration Vestibule
19. Open-air Theatre and Pictures
20. Youth Hostel
21. Beer Garden

The Shape of Things to Come

The first step in the new community layout will be the building of the swimming pool. This has been planned for some time, but lack of manpower delayed starting on the task. The preliminary cost of the pool, with temporary dressing sheds (for when completed it will cost far more) is £2,000. However, nearly £1,500 is available, and other funds are forthcoming. The final plan envisages a full Olympic pool, with tiling, infiltration plant, etc. The initial cost will be lessened by a third through the voluntary labour and services which have been pledged to the task. Many individuals and business houses have promised to donate bags of cement.

The people seemed to have ideas and ideals with many plans; it is now 20 years later and Nuriootpa has been talked about in every part of Australia and beyond. We may ask, have their dreams come true? no not perfectly, but let us examine some of their accomplishments.

1. Swimming: now a first class Olympic Size Swimming Pool with Children's Pool and Children's Playground set in about 20 acres of trees and lawns and recognised as one of the best pools in the State. Last week-end when the season closed they had their wind up afternoon when the Committee put on a barbecue for its 300 voluntary helpers and their families. Over 150 dozen chops and sausages were eaten and some refreshment consumed, and all agreed it had been a great season and a great day.

2. Gymnasium: now functions in the old Cannery - the old Gymnasium an old Army Hut used by the Co-operative Store as temporary bulk store.

3. Kindergarten and Playground: Completed in conjunction with Baby Health Centre (5) in an area of ground near the Pool set in lawns and trees.

4. The Assembly Hall has been erected, a District Venture at the High School over £12,000 and voluntary work.

5. Baby Health Centre completed with Kindergarten and Rest Room.

6. Cafeteria at Assembly Hall and Kiosk at Pool, Kitchenette at Rest Room.

7. Library - free library set-up first at Nuriootpa and now at Angaston and Tanunda.

8. Clubrooms - Servicemen Clubrooms completed -
Churches have erected their own Youth Club rooms and Centres.

9. Craft Centre - Adult Education and Craft Centre established at High School.

10. Recreation Room - Nothing done - some needs filled by Churches and Youth Club.

11. Hostel - Girls' Hostel set up at the old Coulthard House which was purchased for £7,000 to save land from being used for Petrol Station.

12. Memorial Gardens and Camping Accommodation - 3 acres of trees and lawns completed, with more to be developed. First class Laundry and Showers and huts at Park.

13. Lecture Courses - these have been promoted by many different bodies.

14. Dramatic and Musical - Drama only at High School level
Music - Choirs and music very strong.

15. Co-operative industries and services. Many had been set up before 1944, some additional services started since. Most needs have been met.

16. Health Clinic - not developed.

17. District Hospital at Angaston (4 miles away).

18. Archives or Commemoration Vestibule. District Historical Museum set up at Tanunda (4 miles away). Commemoration Vestibule and Park now being planned at Coulthard House.

19. Pictures have been conducted for last 15 years, now falling away because of T.V. Open air Theatre (Private Drive in established).

20. Youth Hostel explored and deferred.

21. Beer Garden - not established.

In addition the Co-operative Store has grown to the largest in district, having over 2,000 members. Staff was 7 in 1944, and there are now over 30.

Senior Citizen cottages have been built, and although those of us who have been interested for many years, feel that interest is lagging, we sometimes forget that the many new ventures and amenities all need people to run them.

This valley is always interesting, and space will not permit to tell of all of its activities, but in closing let us look at a small Church Group of about 100 families at Light Pass. It was nearing the centenary year of their Church, and it was necessary for the old building to be pulled down as it was beyond repair. The meeting of the congregation decided on a new church for their centenary. A first class architect was employed and given a free hand to design and supervise a modern building and incorporate the old town.

The Pastor asked the people to give and they gave over £30,000 and a fine new church serves for worship and is a monument to the pioneers as to what people can do when they work together.

SOME PRINCIPLES OF EXTENSION CONSIDERED IN RELATION TO THE UPPER CABOOLTURE AGRICULTURAL DEVELOPMENT GROUP

by JOAN TULLY

Introduction

This project was initiated primarily to train students in Agricultural Extension and also to provide nucleus for operational research. The farmers of Upper Caboolture agreed to co-operate with the University in the training of extension students and in return the University agreed to help the farmers with their problems. In fulfilling their part of the bargain the University has had the co-operation of the D.P.I., C.S.I.R.O., and I.C.I.

The community consists of 62 farm families; 22 banana growers, 8 pineapple growers, and 32 dairymen. The average attendance at the seven meetings was 17 banana growers, 5 pineapple growers, and 22 dairy farmers. On the average, 70% of the community attended these meetings throughout the year. About six wives have been constant attenders and a number of sons also attend.

Initiation of the Project

Half a dozen farmers of Upper Caboolture agreed to call a meeting of all farmers in the valley to decide whether or not they would accept the University proposal. Approximately 70% of the farm families in the valley were represented at this meeting and they decided to co-operate with the University. At this meeting a Problem Census was conducted to find out what these farmers thought were the most important problems with which they wanted help. The problems the farmers nominated that night have been the basis of the programme since.

During the May vacation, a farm survey was carried out by the students. The survey had a threefold purpose -

(a) to define the important farming problems in the district for each industry as a basis for future teaching;

(b) to provide a base line for a future evaluation study of changes brought about by the programme;

(c) student training in survey techniques.

Fifty-six of the 62 farm families were interviewed. Three farmers refused to be interviewed and two were omitted for lack of time.

The Programme

(a) Theoretical Considerations

Behaviour, springs from attitudes. Attitudes are based on beliefs and beliefs on values. Agricultural Extension aims to change behaviour and therefore must also be concerned with changing attitudes, beliefs and values.

1. How are attitudes, beliefs and values generated and how can they be changed then becomes a key question.

Values, beliefs and attitudes are culturally transmitted. The basic ones are built into a child's personality in the socialisation process which occurs within the family group and within the peer group all of which are reference groups. Bales (1). They are built in by interaction between the individual and the reference groups to which he belongs. These basic values, beliefs and attitudes are modified and extended by interaction within one's own reference group, in this case a farming community and with other external groups that impinge on the main reference group, in this case Agricultural Extension personnel. Herein lies the reason for the greater effectiveness of an educational process carried on with a reference group, over the same educational process carried on with an individual.

Since attitudes, beliefs and values can only be changed by interation and these things lie at the basis of the use of information which can increase efficiency, it is obvious that extension must promote interaction within the reference group and between the group and the external system.

The people of Upper Caboolture are a reference group - the aim has been to promote interaction about farming problems within the farming group and between this group, the University group and the experts from Department of Primary Industries and elsewhere.

2. Model of the Process of Change in a Group

As a result of our observations at Caboolture we have set up four inter-related systems of interaction which play a part in the process of change. Interaction is the basic mechanism of change and it may take place in either a task or social setting. It may take place entirely within the group as in a discussion with no one from the external system present, for instance the problem census small discussion groups defining their problems. It may take place between the group as a unit and a member of the external system as in a lecture. This provides a very low level of interaction but is again usually task oriented. There can also be interaction within the group and with the external system at the same time as when there is a group discussion with an expert acting as a resource person. This provides the greatest amount and quality of interaction and is the most favourable situation for changing attitudes, beliefs and values.

The social setting also provides interaction within the group and between the group and outside groups.

This provides the four systems of interaction.

(a) Interaction around some task -

1. Within the reference group;

2. Between the reference group and members of an external system.

(b) Interaction of a social nature -

1. Within the reference group;

2. Between the reference group and members of some external system.

These four systems of interaction also interact among themselves. For further explanation of these four systems see Homans (2) and Klien (3) and Bales (4).

Through interaction in these four systems new values, beliefs and attitudes are set up in respect to the particular subject matter selected and these lead to new behaviours directed towards new goals and eventually to new farming norms within the community.

We have found that Caboolture farmers place a very low value on research. They do not believe that research results apply to their situations and so have an unfavourable attitude towards recommendations based on research. They do not believe that they can control cattle ticks by following the recommendations. Banana growers believe their bananas would die if they followed the Department fertiliser recommendations, and so on. These beliefs and attitudes are strongly held by most members of the group. Until these values, attitudes and beliefs are changed, recommendations based on research will not be accepted or acted upon.

3. Significance of Participation

It had long been known that participation or involvement was important in the learning process and therefore in extension. This model of the Process of Change spells out more clearly why participation is important in extension and exactly what is meant by participation. It is interaction within the group and between the group and an external system within either a task or social setting. The different levels of interaction between the group and the external system within a task orientation are discussed further by Oeser (5).

4. The Principle of Relevance

Educationists have recognised for a long time that people do not learn until they are in a state of "readiness". Readiness to learn may consist of having the appropriate background knowledge to be able to understand more complex concepts.

With adults not only must they have the appropriate background knowledge for understanding but they must see the new information as relevant to -

(a) their own situation;

(b) their own resources of land, labour and capital;

(c) their goals and values;

(d) the norms of their community and their own social status.

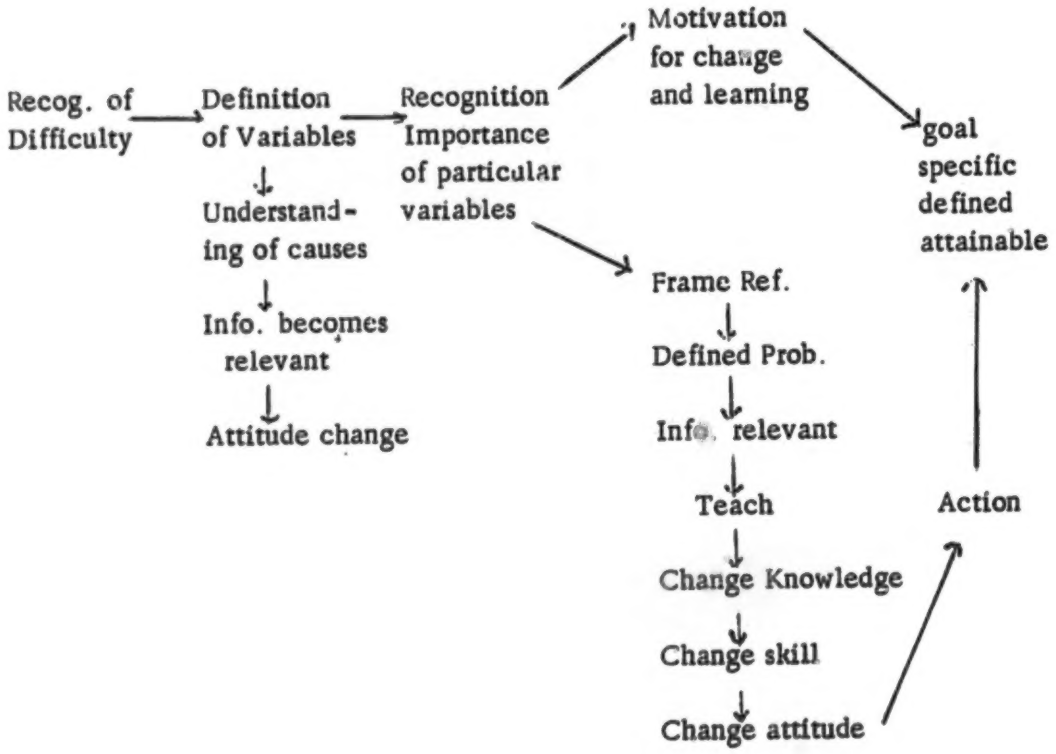
One or more of these factors may apply for an individual for a certain practice. Perhaps I can make this concept of relevance clearer by an example. Supposing I meet a salesman who tells me that the Rolls Royce is the best quality car on the market and I accept this statement as true. If I am not considering buying a car, I consider this information irrelevant to my situation. Even if I am considering buying a car, this information may not change my behaviour because I cannot afford a Rolls Royce. I see the information as irrelevant to my resources. Now, supposing I had £4,000, I might prefer to spend the money on a house rather than on a Rolls Royce. In this case, too, the information about the quality of a Rolls Royce would not have changed my behaviour. My decision would be based not on the information, but on the fact that I put more value on owning a house than a Rolls Royce. Further, I might see the owning of a Rolls Royce as entirely unsuitable to my status as a member of the staff of a University. It is not the kind of thing that the group to which I belong, do. It does not fit the norms.

Information becomes relevant in these ways when people are led through an educational process which follows a decision-making model.

5. A Model of the Educational Process

A model of an educational process has been set up and tested in the Caboolture project. The model is used as a frame of reference within which suitable teaching methods are chosen to achieve the specific ends required at different stages of the process. These teaching methods must also be appropriate for the subject matter. The model also provides a guide for movement from one stage to the next when each stage has been completed. This model provides the frame of reference within which interaction within the group and between the group and the external system takes place in the task setting. Thus it is an operational model for changing values, beliefs and attitudes. The model set out below is a modification of a decision-making model used by John Dewey (5) in an educational context.

Model of Educational Process


Recog. of Difficulty
Definition of Variables
Understanding of causes
Info. becomes relevant
Attitude change
Recognition Importance of particular variables
Motivation for change and learning
goal specific defined attainable
Frame Ref.
Defined Prob.
Info. relevant
Teach
Change Knowledge
Change skill
Change attitude
Action

Farmers cannot use information to solve a problem or improve a situation until they have defined the problem in terms of the variables to which the information relates.

Further, farmers will not use scarce resources of labour, money and land to make changes unless they see these variables as being important factors in their own situation nor will they be motivated to make such changes.

It is only when the variables in the situation are recognised as important that a specific concrete achievable goal is set up with the motivation to move towards it.

This specific goal then provides a frame of reference within which new information, new knowledge and skills become relevant. They are learned with the specific goal in mind and this knowledge provides the basis for effective action.

Differences between this approach and traditional extension

1. The community

We are working with a community and not a miscellaneous group of people. We are doing this because for farming the small community forms a primary reference group within which values, beliefs and attitudes are generated and can be modified. Interaction takes place within a reference group in a both social and task setting and both settings operate to change values, beliefs and attitudes. This interaction sets up norms of behaviour with respect to farming practices as much as for social behaviour. It is these norms of behaviour with respect to farming practices that extension sets out to change. Since they are reference group norms they can only be changed with reasonable speed on a reference group basis.

2. The role of an extension man or change agent

His authority and leadership with the group derives not only from his expertise acquired outside the group but from his knowledge of the group and its problems. See Homans (2).

Therefore, his first job is to collect data about the group and its problems so that he knows more about the group in certain fields than any member of the group in certain fields than any member of the group. This data will include demographic data, data about social structure, formal and informal, kinship, cliques and feuds, sociometric data, number of farms, types of farms, farming practices and norms, work patterns, the economic situation. Much of this information was collected in the survey.

It is only by observing social interaction both within the group and between the group and the external system that values, beliefs and attitudes become obvious and some behavioural norms become plain. We have tapes of these meetings which provide some of this information.

If the values, beliefs and attitudes are unfavourable to the desired changes in behaviour, a programme designed to change them through interaction cannot be developed till these values, beliefs, and attitudes are known. The belief that research results were not an appropriate basis for action only became clear for dairy farmers in the third meeting on Ticks. For the banana growers it became clear at the meeting on Fertiliser Trials following the Maroochy field day. Until this point was reached, we did not know what we were up against.

3. Use of Resource men

Resource men have never been invited to 'give a talk' on a particular topic. The discussion leader, the permanent contact with the external system in this project has led the discussion based on material obtained from the group itself. The expert has been used to add information from outside as the group required it and it became relevant and appropriate. Had the expert simply given a talk, much of the information he had to offer would not have been seen as relevant. On the other hand, when he contributes the same information in the course of a structured discussion, it can be questioned, supporting local experience is thrown in and the information is seriously considered and may be incorporated in their thinking and change their beliefs and attitudes.

The expert brings his visual and research data in from other situations. Therefore, it does not have the same validity for the group as would material drawn from their own situation. Material collected by the group for itself has the greatest validity of all for them even though from a scientific point of view it may not have much validity at all.

4. The evolution of the extension programme

Because we are working within the framework of the Model of the Educational Process already set out there could be no predetermined programme of operation. Within this model no information is introduced until the farmers can see its relevance to their own situation, and until they have the motivation to use it and have set up a goal towards which the information will help them to move.

The starting point was their own interests and their own vague and inadequate definitions of their own problems.

They were then led by questioning to define these problems more adequately and to recognise the importance of certain variables in the situation, for instance the importance of pastures for feeding dairy cows.

The evolution of a programme from farmers' own interests adhers to the oft repeated and seldom followed old tag, "start where the people are".

This programme has been a continuous educational process consisting of many different teaching programmes each of which evolved out of previous programmes.

Operation of the Project

1. Recognition of Difficulties

The first meeting and the problem census conducted then has already been described.

After this difficulties were recognised, but problems were not defined in terms of specific variables to which information for their solution was related. At the Problem Census a permissive atmosphere was created within a highly structured situation which provided for maximum interaction within the reference group. University personnel were not members of these groups but simply observed.

2. Recognition of Importance of a few variables within recognised Problems

The next meeting was concerned with getting more specific recognition of the importance of a few variables in the problem situations recognised at the first meeting; ticks, weeds and mastitis for the dairymen, and fertilisers and spike leaf for the banana men. In the first meeting the pineapple men did not form a separate group and so at the second meeting they did a problem census.

These small group discussions again encouraged maximum interaction within the reference group in a structured situation. Each small group discussed a questionnaire on one of the topics. They filled in these questionnaires both as individuals and as a group. The questionnaires were designed to bring out the importance of the particular variable to which they referred. For instance, in the Tick Control questionnaire, they were asked, "How effective are your control measures?" "How many times did you spray last year?" "How long does it take you to spray your herd?" "How much did you spend on spray materials to bring out the importance of the problem?" Questions on the life history of the tick revealed that these farmers did not understand the scientific basis of the recommendation and therefore were not concerned about timing of sprays which is vital to successful control of ticks.

The outcome of this meeting for the dairymen was that they decided that ticks were their most important problem. The banana growers felt that spike leaf was not important, although in the first meeting they felt it was. They decided that fertilizers were an important problem and that they had little idea even about how much they were applying.

Thus, at this stage we had two problems recognised as important, one for dairymen and one for banana growers. Up to this point most interaction had been within the reference group and there had been little interaction with experts from outside the group. This interaction had built up a belief that they had common problems which were important to them all and they could help each other with these problems. Group cohesion was improving and old feuds and antagonisms were breaking down. This illustrates the interaction between task and social orientations. We had made no attack on their basic belief that research findings were an inadequate basis on which to make recommendations for action to improve their own situation. This belief had not become evident at this point.

3. A Teaching Programme on Tick Control

An attack was made on this belief in the next dairymen's meeting by presenting the life history of the cattle tick and the research data on the period when eggs do not hatch in S E. Queensland. From this data the group worked out for themselves that if they could kill the first few ticks that appeared in August they could prevent the "spring rise" of ticks. It was in this discussion that it first became evident that these farmers put little value on research results. They were looking for a magic formula which would get rid of ticks without work.

This meeting was followed by a Field Day at the I.C.I. Tick Research Station at D'Aguilar on 9/7/1963. Here, farmers demonstrated to themselves the time it took to spray a beast thoroughly and the quantity of material required. They used the type of equipment that they used at home.

The small amount of evaluation of this teaching programme which we have done, (a questionnaire rather inadequately filled in at a meeting), shows that this programme has been relatively ineffective in changing the time at which they started spraying for ticks this year. There is no measure of the adequacy of the spraying which is being carried out. There has not been any 'follow up' on this teaching programme except the questionnaire referred to. Beliefs such as that about the value of research to farmers take time to change and this programme will be followed up next year.

4. A Teaching Programme on Burrowing Nematodes

In the problem census data 'root rot' of bananas but not nematodes were mentioned by a few people. There was no definition of the causes of 'root rot'.

At the meeting on September 3rd, growers were taught to recognise nematode infestation on banana roots. Infested roots were available and were handled and cut up by growers. These came from the district. Two slides of infected corms were supplied by Dr. Colbran. These were used very effectively. The group drew out the main points illustrated by the slides for themselves without explanations from the leader. Thirty-nine interactions occurred within the group. They were also shown the nematode under the microscope.

They were then asked to find out how prevalent nematode infestation was in the district. They were asked to go home and dig in their own plantations and observe the degree of nematode infestation and report their findings to the group at the next meeting. To encourage them to do this, they were sent a questionnaire. An article in the local paper telling everyone that the Upper Caboolture banana growers were conducting their own survey of nematode infestation in the district, and that the results would be made known at the next meeting was published. Ninety per cent of the growers present at the first meeting made observations on their own plantations and reported to the next meeting. The table built from these observations on the board that night, showed that very few plantations were free of nematodes. This brought home to these growers that nematodes were a serious problem for them all. Dr. Colbran pointed out that they were introducing nematodes with their planting material. Typical planting material was there to be examined and they found nematodes in it. Dr. Colbran also told them that one of the reasons they needed to replant so frequently was because of the nematodes introduced at planting. They had found out for themselves that plants on which the bananas were not filling were infested. At this point, any information on how to get nematode free planting material was relevant and the goal of nematode free planting material was set up along with the motivation to move towards it. Control measures of paring and dipping were demonstrated. The growers suggested that they should plant nurseries of nematode free material from which they could draw planting material.

Since this meeting, Upper Caboolture growers have been scouring other districts for nematode free planting material. Further, they do not take another grower's word that he has nematode free planting material for sale. They go and dig some up and if they find nematode, refuse to buy. In this way knowledge of nematode infestation is spreading far beyond Upper Caboolture and concern about obtaining nematode free planting material is also spreading.

It is obvious that the Upper Caboolture growers are not putting their faith in the recommended control measures but would prefer to get nematode free material. They are not yet ready to accept recommendations but they believed Dr. Colbran when he told them and demonstrated to them how the disease was spread. They are beginning to put a little higher value on the expertise of the scientist and change their attitude towards scientific findings.

Mr. Morgan, Chief Horticultural Adviser in the district, also says that they are paring their planting material more carefully and are also dipping it. So they are using the recommendations even though they do not believe that they will be 100% effective.

5. Evaluation

It is proposed that evaluation studies of individual teaching programmes will be made as opportunity offers.

The whole project will probably be the subject of an evaluation study in about four year's time.

Research on the validity of the model of the Process of Change may be possible before this date and could be independent of this programme.

Conclusion

This report indicates the way in which the Model Educational Process has been tested at Upper Caboolture; the way in which it has been used to select appropriate and often novel teaching methods for particular phases of the process. It indicates how mass media in the form of articles in the local paper, questionnaires, and circular letters have been used to support and reinforce the teaching undertaken at meetings and field days. The programme has lacked the reinforcement of farm visits which would be undertaken in normal circumstances. Visual aids of all sorts have been used in the teaching programme from live ticks in all stages of development seen with microscopes, to slides, charts and graphs. Demonstrations have also been used in many forms from the competition in measuring fertiliser, to banana plants which were used to demonstrate phyllatoxis.

A point to note is that nearly all the teaching material whether it was the survey data, banana plants for demonstration, or farmers' observations of nematode infestation was of local origin. Information from outside the group was introduced when it became relevant.

It will be plain from the above incomplete account of the project that it has been a continuous educational process with one programme growing out of another and not a series of isolated episodes. In this way this project differs from what is normally accepted as group work in Agricultural Extension. It also differs from the normal form of group work in that each teaching programme was based on the model educational process. Although a great variety of teaching methods and tools were used they all had one feature in common. They all aimed to promote interaction within the group and between the group and the external system (University and Primary Industries). The purpose of promoting this interaction was to change beliefs and attitudes.

The Caboolture project has been set up as a piece of operational research. Already we have learnt much from it and we shall learn much more in the future. The model of the Educational Process has been clarified and developed. A model of the Process of Change in a Group based on the Sociological theories of Homans and Klien, the work of Parsons & Bales on Socialisation and Interaction, and the educational theories of Dewey and others is being developed. These two models should eventually provide a yard stick against which we can measure our extension teaching programmes and evaluate them. They should give us a better understanding of the complexity of the processes involved in agricultural extension and therefore more effective methods of carrying it out.

FEBRUARY, 1964.

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SOME CASE STUDIES IN COMMUNITY DEVELOPMENT IN QUEENSLAND

by L.H. HALLIWELL

If by community development we mean the participation of the whole of a community, either individually or through its chosen and accepted representatives, in a process of planning and action to improve the community, it can be said that there are many examples of community development in Queensland. But I doubt if there are any communities which think of what they are doing as "community development" in the sense that we use the term, i.e., as a learning and growing experience that produces values above and beyond the planned practical goals.

So far as I know, no community in Queensland has embarked on a program aimed at improvementof the total community. Many communities have engaged in action for economic development and there has been much independent community activity for educational, cultural and social welfare ends, but the inter-relatedness of economic and social development has not been accepted strongly enough to result in coordinated planning and action for balanced development

In recent years, with encouragement from the State Government, some communities have embarked on planning and action for broad and diversified economic development The agencies through which these aims are pursued go under a variety of names - Advisory Committee, Investigating Committee, Industries Committee, Development League, Development Association, Chamber of Commerce and Industries Committee Some are purely local in character, and some are based on a district or region. Through an officer of the Government* helped to establish these committees and maintains contact, they are not in any formal relationship to the Government. They are financed entirely by local business firms, local government authorities and individual members. There is no machinery for bringing the various associations together for coordinated planning and exchange of information. This is reflected in the parochialism that pervades their activities.

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* At first he belonged to the Department of Labour and Industry, but he has now been transferred to the newly created Department of Industrial Development.

No community has yet fully accepted the need for co-ordinated planning in social welfare. This does not mean that social amenities and welfare services are neglected in Queensland. Indeed there is a wide range of services and amenities available in most local communities. What it does mean is that social welfare is marked by duplication of and competition between agencies and by gaps and deficiences in services. This is true at both local and State levels.

Before proceeding to discuss the Rockhampton and District Development Association (R.D.D.A.) and the Rockhampton & District Regional Research & Promotion Bureau (R.D.R.R.P.B.) we should look briefly at the geography and history of Queensland and Rockhampton.

GEOGRAPHICAL

Queensland occupies nearly one quarter of the area of Australia but supports only 15% of the country's population.

In common with the rest of Australia, Queensland's population is highly urbanized - more than three quarters live in centres of 1000 persons or more. In comparison with all other mainland states the concentration of Queensland's population in its capital city is notably less and the relative importance of small cities and towns in Queensland is significantly greater.

TABLE 1. RELATIVE IMPORTANCE OF CAPITAL CITIES & OTHER CENTRES (1000 and more) IN AUSTRALIA'S POPULATION - 1961.

AREA	% OF TOTAL POP^n IN CAPITAL CITY	% IN OTHER CENTRES OF 1000 OR MORE PERSONS	TOTAL
QUEENSLAND	41.0	35.2	76.2
N.S.W.	56.0	30.5	86.5
W.A.	57.4	17.0	74.4
S.A.	61.5	19.0	80.5
VICTORIA	65.4	19.6	85.0
AUSTRALIA (as whole)	56.5	26.3	82.8

(Calculated from information in Bulletins 1 - 15, Census Field Count 1961, issued by the Commonwealth Bureau of Census & Statistics, Canberra).

Queensland is wholly situated in the sub-tropics and tropics and extends approximately 1300 miles from north to south, while its western border is located from 600-900 miles inland from the eastern littoral.

Essentially the State is a land of vast plains, most extensive in the western regions, though land of slight relief occurs commonly in many districts near the coast and seldom further than 100-150 miles from it.

Climatically Queensland is predominantly dry - only 8% of its area receives an average annual rainfall of 40 inches or more per year, and nearly 70 per cent of the state is semi-arid or arid. The favoured moister areas are confined to east coast locations. Significantly though, Rockhampton lies near the centre of one of the two notably drier and drought-prone sections of Queensland's eastern coastlands*. This is one of the principal reasons for the lack of close rural settlement in Rockhampton's neighbourhood such as has developed along the Cairns-Ingham strip, the Mackay district and in South-Eastern Queensland.

In the urban field of Rockhampton three major regions with distinctive types of landscape, economy and land settlement may be recognized. Relatively close to Rockhampton lies what may be termed the coastal and sub-coastal region. This largely hilly and undulating forested area of sub-humid climate includes the narrow and thinly settled coastlands and the lower Fitzroy Basin where beef cattle farming is predominant in the rural economy, together with the Callide, Don and Dawson Valleys which support a closer settlement dependent more on a mixed farming economy. Dairy farming and the growing of a variety of crops are locally more important than cattle farming. The main coal and metal mining activities of Central Queensland are concentrated in this region. Rural population densities of 1 - 2 persons per square mile are usual.

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* The second dry coastal region stretches from Townsville south to Bowen and includes the lower Burdekin delta.

Once inland of the low Dawson Range near Moura (only 70 miles from Rockhampton) the second region is entered. Settlement is everywhere sparse - rural densities are less than one person to every four square miles. Chiefly the land is undulating or flat and forested, the climate is semi-arid, and extensive pastoralism, mainly cattle rearing, is the rule. Locally in the Emerald, Springsure and Clermont districts, grain farming and sheep rearing are carried out on somewhat smaller properties with fertile basalt-derived soils. In this region, too, and occupying a major part of it, are vast tracts of dense brigalow forest and scrub. This fertile land is now being improved by the large scale and widespread clearance of tree growth. This pioneering development is aimed at increasing beef production, initiating some cropping, and encouraging somewhat closer land settlement.

West of Alpha, near the Main Divide, a third region may be recognized. Centering on Longreach are the very extensive and near-treeless semi-arid grasslands of the central lowlands which have the important advantage for settlement of a widespread supply of artesian water. Rural settlement is sparse on these open plains where graziers are almost exclusively concerned with sheep rearing for wool production. Beyond the sheep country in the arid lands of the far west (beginning about 100 miles inland of Longreach) lie the cattle lands of the northern Channel Country, while nearly 400 miles to the North West of Longreach is situated Mount Isa, a mining town and the most populous centre in Western Queensland.

HISTORICAL

The original colony of N.S.W. embraced the whole of the eastern part of the continent and early settlements in outlying places were controlled from Sydney. It was not until 1859 that the independent colony of Queensland was proclaimed.

A convict settlement was established at Moreton Bay (Brisbane) in 1823. Apart from the few buildings erected in Brisbane and a small amount of clearing and cultivation done around the settlement itself, there was little development until 1840 when a rush of settlers to the Darling Downs resulted in rapid settlement in that area. From there pastoralists moved eastward to the Moreton Bay district and fanned out to the north and west exploring new country and squatting on the lands they discovered. The existence of wide plains suitable for pastoral activities resulted in the development of vast properties with no single focal urban centre comparable to the capital cities of the other states.

From its earliest colonial beginnings Queensland has had a number of ports scattered along its 3,000 miles of coastline, each serving a limited hinterland. Until they were linked with Brisbane by rail they were in closer touch with Sydney and overseas ports than with Brisbane. This inevitably resulted in a lack of sympathy with Brisbane interests and aspirations, and a concentration on regional, pastoral interests.

During the first fifty or more years of Queensland colonial government the seaports became firmly established as service centres for the pastoral industry and the mining activities of their hinterland. At this stage in Queensland's history such industrial activity as existed was dispersed over a number of towns and not concentrated in the capital city as in other states.

The structure and patterns of Queensland industry have shown little change since the early years of the twentieth century although Australia during this time has been transformed into a fully industrialized country. Queensland manufacturing has remained relatively small scale, heavily biassed towards the processing of primary products and local industries sheltered by distance from competition.

During the war years, when a tremendous boost was given to industry in Australia, Queensland lagged behind again, mainly because of strategic reasons - it seemed unwise to establish essential war industries in the more vulnerable northern states. At the end of the war Queensland industry was still mainly engaged in primary processing and sheltered industries, and productive units were relatively small. With little wartime expansion on which to build, post war development was slow and few new industries were established.

The balance of industrial growth in relation to population is shown by the fact that in Queensland 73 employees per thousand of population are engaged in factories as against 111 for Australia, Victoria, 132; N.S.W. 122; S.A. 104; Tasmania 84; and W.A. 69.

ROCKHAMPTON

The history of Rockhampton is intimately related to the pastoral industry. The first attempt at settlement in Central Queensland was made at Port Curtis in early 1847. It was intended as a convict colony but this purpose was abandoned after a few months and the majority of the settlers, disheartened by their hardships, returned to Sydney. However, some of the free settlers remained to set up the town of Gladstone. Other free settlers soon arrived and by 1854 the town had grown to such an extent that a Government Resident was installed there. Gladstone was apparently destined to become capital of a new northern colony; a political move that was supported by a large section of Sydney business men who regarded Gladstone as less threatening to their interests, than would be the rapidly growing Brisbane. But it was not to be. That Gladstone developed more slowly than Rockhampton was due largely to the lack of suitable pastoral country in the neighbourhood and to the greater difficulty of access to the hinterland.

Amongst the explorers and settlers who, in the late forties and early fifties, were penetrating from Moreton Bay District and the Darling Downs to the west and north and squatting on promising locations, were the Archer brothers, members of an enterprising Scottish-Norwegian family. In 1855 Charles and William Archer made the first settlement in the Fitzroy Valley at Gracemere, near the site of the present city of Rockhampton. Here they took up a large holding with a seventy mile frontage to the Fitzroy River. For more than fifty years this family exercised a very great influence on the pastoral development and the political history of the region. As members of a sea-going, boat-building family, the Archer brothers appreciated the great advantages of water transport and one brother, Colin, built the ketch 'Elida' which he sailed along the coast from Maryborough and 38 miles up the Fitzroy River to the head of navigation below the rocks at the site where Rockhampton now stands. Here there grew up a port round which the commercial life of the district was centred.

The growth of Rockhampton was stimulated by the Canoona gold rush of 1858. Hopeful diggers came in their thousands, landing at Rockhampton where a tent city soon sprang up. The gold field had only a short and not very successful life and 15,000 disappointed diggers were left virtually stranded at the head of navigation. Those who could not return south stayed to bring growth and development almost overnight. Rockhampton became the starting point for exploration and settlement to the north and west. Outlying stations were soon established and large flocks of sheep were built up, to be eventually replaced by cattle which were found to be better suited to the conditions of Central Queensland.

The town and port of Rockhampton were formally proclaimed in 1860 and by 1870 the town had grown into a rich and flourishing seaport serving the needs of the settlers who had taken up pastoral runs and farms in the district.

Rockhampton and its hinterland owed its early wealth to the pastoral industry and despite the discovery of rich mineral deposits at Mt. Morgan and elsewhere, it has continued to serve mainly as a commercial centre for the region, and as a meat processing centre.

The growth and recent slow decline of the railways has had a profound effect on Rockhampton. Until the coastal railway was constructed there were three separate railway systems serving the hinterland of the three major ports, Brisbane, Rockhampton and Townsville, resulting in separate economic units and exporting areas. At the coastal terminals of the systems, railway workshops and administrative centres were established and in both Rockhampton and Townsville the railwaymen have played an important part in the economic and civic life of the towns.

The Central Division Railway was commenced in 1867 when the first thirty miles of line inland from Rockhampton were completed. In 1872 the next section was laid and in 1892 the rails reached the town of Longreach 427 miles west of Rockhampton. Cattle, sheep and wool could not be quickly and cheaply carried to the seaboard, and goods carried by rail to areas that had previously been many days distant by earth roads. The pastoral industry flourished, agriculture was extended and Rockhampton became the commercial capital of the region. Large firms of merchants became established and built substantial warehouses close to the busy river wharves. Rockhampton's future as a port seemed so assured that at the turn of the century a large and impressive customs house was erected on the waterfront.

The invention and rapid adoption of motor transport and the construction of sealed roads linking the central west to Brisbane resulted in the gradual shift of trade from Rockhampton to the south. The road linking Rockhampton to Longreach has remained unsealed and rough over most of its length with the result that cars and trucks use the longer but better route to markets and shops (see Map 2). In more recent years the extension of air travel to the outback has further weakened the ties with Rockhampton.

By 1924 the coastal railways linked the three inland systems, and differential freight rates developed that made it possible for some goods to be carried to and from western stations and Brisbane cheaper than to the intermediate station of Rockhampton.

As the twentieth century advanced, Rockhampton's deficiencies as a port also became apparent. Its location 38 miles upstream and difficulties of navigation made it suitable only for small vessels. A sheltered deep water port on the coast became necessary to meet the needs of the larger ships now engaged in ocean travel, and thought was turned to the merits of Gladstone and Port Alma as substitutes. Gladstone, some ninety miles south, has a good sheltered harbour and present development plans indicate that it will become a major coal port. Port Alma about 40 miles by rail from Rockhampton is at the mouth of the Fitzroy River and could accommodate the largest ocean going vessels, but it is surrounded by low-lying estuarine country. The final decline of Rockhampton as a port came with the war years when, owing to a shortage of finance and labour, the river passage became silted to the extent that the cost of dredging became prohibitive.

Rockhampton in the post-war years was faced with major problems if it were to retain its importance in relation to its hinterland and maintain a satisfactory rate of growth.

The Town

Rockhampton grew up on the south bank of the Fitzroy River just downstream from the rocks that hindered river navigation. Here the land is flat, rising to a low ridge known as the Range about one mile southward. As the town prospered it was laid out in a rectangular plan immediately behind the commercial and business quarter on the riverbank.

The Range became the favoured area for the more wealthy residents, many of them building large and substantial homes that later became hospitals and private schools, and it is here that the present-day hospitals and residential schools are located.

A bridge spans the river from the business centre of the town and carries all the north-south coastal traffic as well as the purely local traffic. Though this stream of passers-by brings custom to business people and hotels it is a growing source of congestion. Because the land on three sides of the old town is low-lying and often swampy the main growth in recent decades has been across the bridge to North Rockhampton. The town is scattered and the typical residence is a single-storied wooden building, raised on stilts and standing on its own plot of about one-sixth acre. In Rockhampton there are 12,205 private dwellings (i.e. private houses and flats excluding tenements, hotels and institutions). The streets are wide and all are sealed at least in their central strip.

The business houses and hotels are usually two-storied structures of brick or timber, though concrete and steel construction is becoming more popular. There are several large and impressive public buildings, notably the C.R.E.B. building, the State Offices building, the General Hospital, and the Town Hall, as well as some fine old warehouses. The hotels are old and in general rather comfortless. Rockhampton is the seat of the Church of England and Roman Catholic Bishops and there are two cathedrals as well as many other churches of several denominations.

Rockhampton is well served with primary and secondary schools, both state and private, including boarding schools, but there are no tertiary schools other than the Technical College which is mainly concerned with apprenticeship training and trade instruction.

The railway station, offices and workshops are at the east end of the town and the main coastal line runs down the centre of Dennison Street in the older part of the town for about a mile before crossing the river upstream from the rocks.

The two principal employers are the Railways Department and Central Queensland Meat Export Co., which has its works at Lakes Creek, on the north bank of the river about three miles downstream from the town. The tendency is for the meat-workers to live in North Rockhampton, and the railway workers to live south of the river in the older part of the town, but this is becoming less marked in these days of motor transport.

Population

In the intercensal period 1947-1954 the population of Queensland increased by 19 per cent from 1,105,415 to 1,318,259. In the other States the increase was W.A. -27%, S.A. - 23%, Tasmania - 20%, Victoria - 19%, N.S.W. - 15%.

In the period 1954-1961 the Queensland population rose by almost 200,000 but this was less than the increase in the previous seven years and represents a growth of 15.2%, against an overall Australian growth of 16.9%.

Central Queensland was the slowest growing region of the State, the percentage increase being 8.2 as against 16.5 in North Queensland and 11.6 per cent in non-metropolitan South Queensland The metropolitan increase was 19.2 and the total state increase 15.2 per cent. Rockhampton city showed 8.4 per cent increase in 1954-196 compared with 16.2 per cent in 1947-2954 while Gladstone showed 3.4 per cent compared with 32.4 per cent.

TABLE

POPULATION CHANGES IN 1954-1961 CENSUS PERIOD

	NON URBAN			URBAN			%
	1954	1961	Increase	1954	1961	Increase	INCREASE
Rockhampton District	30627	32067	1440	57571	61965	4394	6.6
Central Western District	12265	13703	1438	10160	11567	1407	12.7
Far Western District	3954	4369	415	1398	1780	382	14.9
TOTAL	46846	50139	2154	69129	75312	6183	8.2

Employment

The Commonwealth census of June 1961 showed that Rockhampton had a total workforce of 16221 persons of whom 12364 were males.* Manufacturing employment totalled 3953 and represented 24.3 per cent of the work force. The largest manufacturing employment is provided by motor vehicles (repairs and garages) and the meatworks which employed 1352 men at peak of employment in 1960 The two largest employers in Rockhampton are the Central Queensland Meat Export Co. (C.Q.M.E.) and the Railways Department.

The mechanization of the meatworks in recent years led to a steady fall in total employment. In 1965 the percentage of the total factory employment in meatworks was 37%; by 1960 it was 24% (later figures are not available). The work is sharply seasonal, with peaks from August to November and troughs from January to March. It therefore presents a severe seasonal unemployment problem. It is believed that irrigation development in the Fitzroy Basin and improved farming practices would permit all round the year fattening of livestock and thus diminish the seasonality of the work. Increased automation in the industry, together with the effect of a new and less favourable Federal wage award, has resulted in a substantial fall in weekly earnings for many meatworkers who are thus less able to make provision for the seasonal unemployment.

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* The Australian workforce, as defined by the Commonwealth Statistician for Census purposes includes employers, self employed, wage and salary earners, unemployed persons, and all helping in any industry, business, trade or service even if not in receipt of wage or salary.

Most of the rest of the manufacturing employment is in food processing enterprises which are very small indeed, and there is practically no employment for women - only 440 in all forms of manufacturing.

Rockhampton is therefore particularly vulnerable to unemployment which has been rising steadily since 1956, whereas in the rest of Queensland it has been bad only in recession times.

The latest (14/1/64) report of the Commonwealth Employment Service showed that unemployment in Queensland rose from 2% of the estimated workforce in November to 3% in December, compared with a national average of 1.8% of the workforce. Only Tasmania had a higher unemployment rate than Queensland The report gave figures by districts but not by towns for persons in receipt of unemployment benefit, but not figures for registered unemployed. It showed that Rockhampton district, with less than 1/15 of the population of Queensland had more than 1/8th of the persons on benefit (1030 out of 8080). This represents nearly 3% of the total workforce in the district. The report also showed that in Queensland only 44% of the registered unemployed were receiving unemployment benefits. It can therefore be inferred that the total number of registered unemployed in the Rockhampton district was more than 2200, or over 6% of the workforce. This high figure can be attributed mainly to seasonable unemployment in the meat industry and to the closing down of the meatworks at Gladstone which probably contributed 300 to the total.

The employment situation in Rockhampton is particularly acute for school-leavers, many of whom will need to leave the town in order to seek employment in Brisbane or elsewhere. Girls, who usually have less freedom of movement than boys, tend to remain at home and compete for the few jobs that offer. One medical practitioner who advertised for a receptionist in 1962 had 140 applicants, most of them with good secondary education.

This absence of employment opportunities for youth, with the attendant social consequences, and the drift of young people from their homes and district causes most serious concern in Rockhampton.

Summing up

It can be seen from the foregoing that there were several circumstances that contributed to a general feeling of disquiet about the condition of Central Queensland, an anxiety lest Rockhampton should fall behind and fail to share in the general prosperity of the country. They include:

1. The adverse effect on Rockhampton of changes in communications, especially the use of motor and air transport to link the west and central west directly with Brisbane and the Southern States. The declining importance of the railways as a link between the hinterland and the seaboard at Rockhampton.
2. The continued absence of all-weather roads from Rockhampton to the west.
3. Decline of Rockhampton as a port for ocean-going and interstate vessels.
4. The seasonal unemployment problem arising from over-dependence on the meat industry.
5. The absence of diversification in the economic structure.
6. Lagging industrial development at a time of rapid national industrial growth.
7. The slowing rate of population increase both in absolute figures and relatively to State and national growth.
8. The drift of young people from town and district owing to the absence of tertiary education facilities and employment opportunities.
9. The knowledge that Central Queensland possesses extensive mineral and coal deposits, undeveloped water resources for agricultural and industrial development, and the potential for both rural and urban growth.

The Rockhampton and District Development Association, the Rockhampton and District Regional Research and Promotion Bureau and the Central Queensland University Development Associations are organisations through which citizens are currently engaged in planning and action to improve their community.

COMMUNITY DEVELOPMENT IN DEVELOPED COUNTRIES

REPORT BY GROUP 2.

Group 2 opened its deliberations by adopting the general terms of reference of The Seminar as outlined in its purpose, scope and method. The objective of the Group was to study the present, and, more particularly, the potential role of community development in developed countries. The subject matter included the aims, methods and achievements of specific programmes of community development, the effectiveness of relationships between organisations concerned with community development and the relevance of community development programmes to national development. More emphasis was given to problems of rural development within Australia, but with some consideration of related urban problems.

This record shows the process by which the Group clarified its thoughts on community development.

Part 1. commences with a study of achievements to date in this field, starting with specific examples. Part 11. draws from these cases and other experience to formulate theory and principles.

PART 1. CASE DISCUSSIONS

The work shown in the first two cases was based on the assumption that an educated, active and participating democracy was desirable and attainable.

Case 1. Some forty soldier settlers who had taken up selections after 1954 claimed to be in a desparate financial plight because of falling wool and meat prices, high rentals and repayment commitments to the closer settlement authorities, and their inability to obtain credit from the banks. These settlers invited the Division of Community Development of the University of New England, together with representatives of the New England Rural Development Association and the banks, to a meeting to discuss remedial action. The result of the meeting was that for a period of some two months a consultant of the Department worked with the Executive of six members who produced a report on closer settlement which, when presented to the Minister and supported by argument, was eventually accepted so that the members obtained much needed relief and alterations in their original arrangements with the closer settlement authorities. Since then recent amendments to legislation have embodied most of the findings of this group.

Further attempts at involving the group in formal educational activities have failed and the Association is now on the point of disbanding.

Case 2. A Township of 200 People.

This town exists as a source of seasonal and casual labour for the surrounding grazing properties. It is only thirty miles from a large and attractive shopping and service centre. Through the work of the Soldier Settlement Association and also as a result of a shopping survey conducted in another town, a consultant of this Department was invited to attend a town meeting to discuss community development. This invitation was extended by a meeting of ninety people and the meeting attended by the consultant was composed of sixty people, half of whom were graziers. At this meeting a questionnaire was circulated; complaints raised about shopping facilities and prices, and long discussion ensued on this question; discussion and criticism of shire representation was also voiced. The ultimate results were changes in the attitudes of people, especially the storekeepers', to price and service policies, and the obtaining of a branch library. Nothing further was required in this town until later when a demand for films raised the issue of a local hall. The film meeting was advised that the authority to use the hall as a public place had been withdrawn. This meeting immediately elected a new committee to manage the hall and obtain the restoration of the licence. The community became active; the hall has been painted and all essential facilities have been installed and the licence restored.

The first case raised the question as to whether the term community development can be applied to a functional[1] as well as to a geographical community. It was postulated that this example illustrated a process of community education, the principles of which can be used in a broader community development context in later situations. The same process also spreads into situations in other communities. It was suggested that this may more properly be called adult education or University Extension. Another opinion gave community development as being synonymous with education.

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[1] "'Community' is used here also to include groups of people who share some common interest or function, such as welfare, agriculture, education, religion. These interests do not include everyone in the geographic community but only those individuals and groups who have a particular interest or function in common." Ref: Community Organization, Theory and Principles, Murray G. Ross.

Is it necessary for the awareness of need to come from the community? Where an outside organisation sees a need and goes in to help find a specific solution which is defined by the outside organisation there is likely to be manipulation rather than community development.

Reference was made to Dr. Franklin's statement that community development means that more than one group is involved in helping a community to understand and solve its problems.

The second example of the township of 200 people raised the point as to whether community development can happen without the help of an external change agent.

The two cases as discussed by the members of the Group showed the importance of the degree and continuity of interaction achieved by the group. The more successful group had more norms[2] in common and also formed a reference group.[3] This gave an opportunity for increased learning.

A further example, from Queensland, illustrated development within a geographic area. Group 2 was thus able to consider a continuum of cases from a special interest group which does not form a reference group, through the group with frequent interaction, to a different kind of community again which lives together in a clearly defined geographic area.

From this study it was agreed that the process of social change requires working with different groups in different situations, and that it is important to have a thorough knowledge of the type of group with which one is dealing.

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[2] A norm is the way and standard of behaving which a particular group recognises as the right and proper way for its members to behave.

[3] A reference group is a group to which an individual belongs by whose ways and standards of behaviour he measures his own. A reference group applies pressures to members who do not conform.

It is important to find out:

What are the reference groups;
What are the important norms;
What are the processes of interaction.

More importantly, we need to know how to find out more information. We may immobilise ourselves if we wait until we find out the norms, reference groups, and so on. We need to do this through action research as the process of change goes along. From the community's point of view, situations cannot stand still. The introduction of students and consultants who come in to find out more facts helps the communities to greater awareness of their own problems.

It was agreed that research, teaching and community action need to proceed simultaneously. However, we have not yet paid sufficient attention to developing research methods which will incorporate adequately citizen participation in fact-finding.

In a discussion of the role of the enabler in community development, the Group became aware also of the possibility of social manipulation and of the dangers involved in a community development worker acting as a social engineer. The important thing is the way in which the community development worker looks at the needs and the aspirations of the community, working with rather than for the community, on its own problems.

The manipulator goes in with a preconceived view of the character of the programme and may carry it through despite resistance or even hostility in the community. Some breakdown in resistance or hostility may be possible of achievement through the gaining of the co-operation of the community with misrepresentation.

One distinguishing characteristic of manipulation is the concealment of the purpose of the manipulator. Where concealment of purpose cccurs the motives of the change agent are in question - are these related to a need of which the community is unaware, or to the needs of the agent (or of the organisation which he represents) which is indicative of manipulation?

There is a level of interaction in the sponsoring of a project that distinguishes it from manipulation by a clique, e.g., whether new people can be introduced into the sponsorship at the planning stage and whether a wider group can be brought in to implement the plans.

The difficulties inherent in this situation were illustrated by a case example from Tamworth:

> Case 3. There was a shanty town settlement of thirteen huts occupied by descendants of the aboriginal Kamilaroi tribe on the outskirts of Tamworth, N.S.W. (population 20,000).
>
> The Matriach of the settlement approached some of the white members of the town requesting better housing. A public meeting was called, an Assimilation Association was formed and raised a certain amount of money through fetes and so on.
>
> A meeting was then called at the aboriginal camp and a proposition put to the people - ' if each family will save £50, we will get you into a house which you will then be able to pay off. '
>
> Within two to three years four families were moved into decent, but modest, homes. The effect on their morale has been a transformation. Most of the other camp dwellers moved away from the area and, it is believed, set up shacks on the outskirts of other towns. The secretary of the Assimilation Association wonders if the detrimental effect on those who apparently took offence at the interest focussed on them is altogether cancelled out by the good effect on the four families that took the forward move?
>
> There can be no going back to the camp because it has been demolished. In three months the deeds of ownership will be handed over to two of the assimilated families.

A discussion on the relationship of education to community development followed the presentation of the next case example.

> Case 4. An Ornithology School, held at Bool Lagoon in the South-East of South Australia, had, as its main objective, a better understanding of the need for maintaining the Bird Sanctuary in its present natural condition.
>
> It was felt that the case for reclaiming the land, which involved draining the Lagoon, had been already adequately presented to farmers and residents in the area, but that the case for the preservation of the reserve had not received sufficient attention. This would be done by public lectures, field

> study and discussion periods conducted by a local expert, together with an ornithologist from the Adelaide Museum.
>
> It is possible that these experts may suggest the lines along which further action could take place, but it was not envisaged that the University would involve itself in the organisation of such action.

It was thought that there were certain aspects of community development in this situation. A local problem had been recognised and articulated, a resource person introduced. However, the organising of a local school to discuss a situation is insufficient to justify the use of the term community development because the process of education has only just begun. On the other hand, this could be the beginning of decisions to plan and implement the plans with efforts towards community involvement.

An educator sometimes withdraws at the beginning stage, leaving the community to carry on, whereas a community consultant is prepared to be available for follow-up as a resource person through the subsequent programme.

Several times in all these discussions the statement has been made: "Community development is education." In effect education is only one element in the community development process. In a school organised by an adult educator, it is possible that the problem which is presented to the educator may in fact not be the real problem as seen by the wider community although it may be accepted by the school as such. It may be necessary for the educator to help the school move from this point into some kind of continuing educational process in the community where opposing forces may interact.

The next example given was the role of Chambers of Commerce in community development.

> Case 5. It is the only permanent organisation of voluntary members that has such a diverse representation involving citizens from all walks of life. It is therefore unique that what affects the community concerns the Chamber of Commerce, whose members devote their efforts to making their community a better place in which to live and work by promoting welfare and progress. The scope of Chamber activities is as wide as the community itself, whilst being non-political. Though all Chambers do not at any one time carry out all the services enumerated, over a period of time most Chambers which

are active do concern themselves with all the needs of their own particular area as the need arises.

There are some 200 Chambers of Commerce in N.S.W. located in various towns and cities. There was formed in September, 1963, a combined body of the previous two distinct organisations of the Affiliated Chamber of Commerce and the Federal Chamber of Commerce into a statewide body now called the Chambers of Commerce Federation of N.S.W. This is the first statewide organisation in N.S.W. There is also a regional grouping of Chambers in country and city areas. The Chambers of Commerce are represented on all National and State Advisory Councils concerned with National and State development and production and marketing problems. They are also represented on Councils and Commissions concerning Technical and Education Department problems on state level, including School Leavers and Youth Clubs.

Activities and Interests.

Associated problems of employment and unemployment; industrial conditions and trading hours; transportation facilities and their regional needs; town planning; land use and land taxes; better facilities for schools; liaison with Department of Industrial Development and Decentralisation for industry and commerce opportunities; tourism - road map signs and brochures, tourist bureaux; operate co-operative building society; support libraries, art painting exhibitions, and A.B.C. Concerts; investigate water resources in region; water conservation and irrigation - flood mitigation; work in close co-operation with local government and civic organisations, and serve on their committees as required; sponsor local and capital city and international trade exhibitions of primary and secondary industries; trade missions; sponsor and assist annual festivals; support immigration programme and assist rehabilitation; co-operate with charitable projects, e.g. hospital facilities, local welfare, civil defence, Good Neighbour Council, handicapped children; support education and adult extension courses, conferences; and promote research study for rural community development.

The Group raised questions about the advisability of organisations tackling a number of diverse community service projects simultaneously.

The diverse aims of the Chamber were explained on the grounds that most projects had to be completed in a limited space of time and also that because the Chamber is representative of the whole community it must therefore act on all community problems coming within its scope.

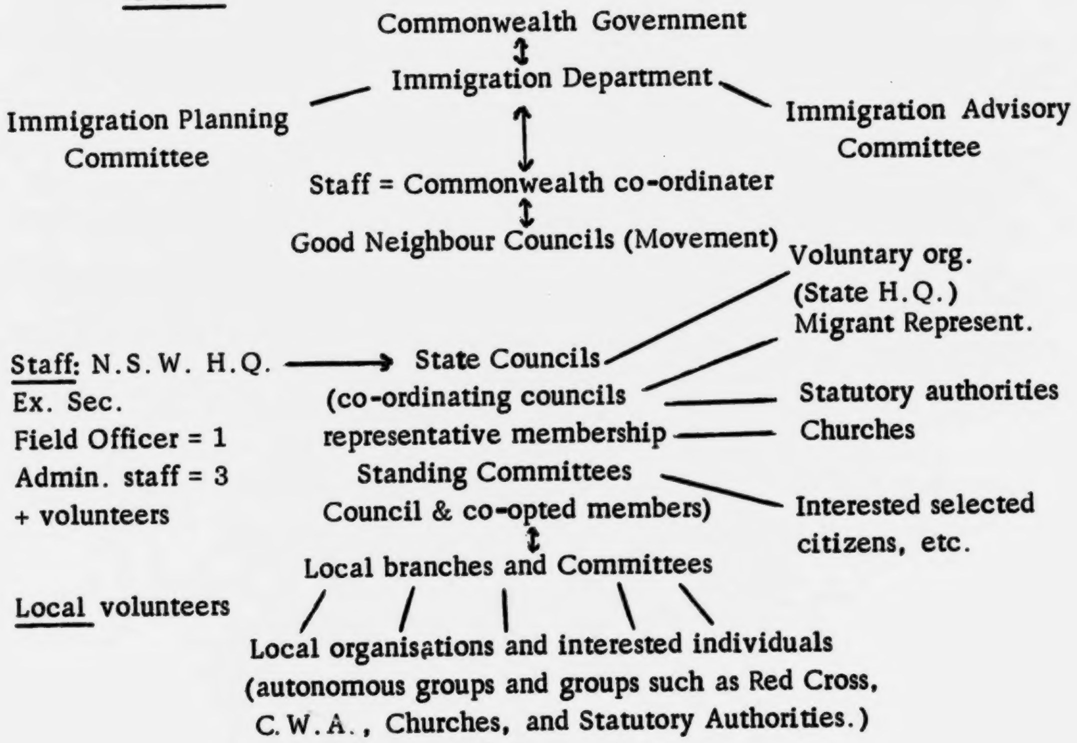
The Group agreed that the existence of a co-ordinating body is essential, especially in country areas. This co-ordinating body need not necessarily be an existing organisation and may also differ from region to region.

In the process of community development, however, whatever organisations may be active, it is important that the whole community should be consulted and involved as soon as a problem is identified and before any project is considered.

Ad hoc committees bring together a number of organisations to deal with specific problems in rural areas may be the starting point in the establishment of more permanent bodies involved in the comprehensive planning of community development.

In discussing a different type of co-ordination, the following example of the Good Neighbour Council was presented.

Case 6.


Commonwealth Government
Immigration Department
Immigration Planning Committee
Immigration Advisory Committee
Staff = Commonwealth co-ordinater
Good Neighbour Councils (Movement)
Voluntary org. (State H.Q.)
Migrant Represent.
Staff: N.S.W. H.Q.
Ex. Sec.
Field Officer = 1
Admin. staff = 3
+ volunteers
State Councils
(co-ordinating councils
representative membership
Standing Committees
Council & co-opted members)
Statutory authorities
Churches
Interested selected citizens, etc.
Local branches and Committees
Local volunteers
Local organisations and interested individuals
(autonomous groups and groups such as Red Cross, C.W.A., Churches, and Statutory Authorities.)

The Good Neighbour Council (Movement) is sponsored by the Commonwealth Government, and is Australia wide. Its purpose is to assist the integration of migrants into the community. This involves attitude change on the part of the host community and the migrant.

An important factor in its development is the acceptance of the migration programme by all political parties.

The Movement works through representative group and individual participation in co-ordinating councils and committees. The executive committees are elected from the councils annually. The Commonwealth co-ordinator acts as a national field officer, and is the liaison between councils and the Commonwealth Government Immigration Department.

Finance for minimum staffing and accommodation is given by the Commonwealth. State and Municipal Government assists programme by providing rail warrants, etc. Small emergency welfare funds are raised by branches.

The work of the councils is essentially through member organisations and statutory authorities. Each branch is free to plan and carry out its own programme. Migrants are in partnership with the host community. The integration of the migrant touches every aspect of life, and programmes vary according to need - e.g., an expert information panel at a local level; an Industrial Committee at top level comprising Union leaders, employers, migrants, personnel officers; or a "home circle."

Thus theoretically Australia has a network of change agents. They are also giving supportive help.

The State Councils, as well as having expert committees, help in the maintenance of branches through a process of guidance, stimulation, support (not financial) and education. This is done through field visits, conferences at state and regional level, a dissemination of literature, and so on.

Each State Council has an Executive Officer and a small administrative staff - some have a field officer.

N.S.W. has used the field officer to facilitate the development of branches in the new and fast developing outer suburbs of Sydney. These have many migrants. Often community spirit and morale seems entirely lacking. The officer remains in the area for months if necessary, contacting groups and individuals, assessing the needs of migrants with regard to community facilities, and clarifying the purpose of the G.N.C. When the community is ready to launch the branch, he stands by to give supportive guidance. Success has been achieved even though several previous attempts have failed.

The movement has potential strength. It has done a great deal. Its difficulties lie in minimal staffing and a lack of both staff and volunteers who are trained in community work. It has the usual problems of co-ordinating councils, with the added difficulties of cultural differences and the adjustment problems of the migrant and host groups.

The Good Neighbour Councils are not satisfied with their efforts to integrate newcomers into Australian communities.

The aim of the Councils' movement is integration but local branches are autonomous and here methods vary. In the best interests of the whole community the migrants should be stimulated to take part in the organisation of the process of integration.

Following this presentation, the Group felt that the roles of the professional consultant and that of the co-ordinating body in community development were matters requiring more comprehensive consideration.

The next case study concerned regional development in the Namoi area of New South Wales.

Case 7. During World War 11 the need for decentralisation of industry and population became so apparent that the Commonwealth Government requested each State to devise and implement a scheme of creating regions and regional development.

N.S.W. was divided into 22 Regions. Matters such as watershed and community of interest played some part in defining boundaries.

The Committees formed consisted of representatives of each Local Government council in the Region, nominees from State Government Departments, and representatives of commerce and industry.

The N.S.W. State Premier presented each Committee with a Charter as follows:

'To prepare a scheme for the development of the Region in order that it might support the maximum population with adequate Australian standards of living; to undertake review of the resources of the Region and the extent of their present utilisation; to examine the nature and extent of industrial development in the Region; to traverse in detail the lines that development should take and the services which should be provided so that the resources of the Region may be most effectively utilised; to indicate the maximum population which could be supported and the productivity possible if the proposals of the Committee are implemented.'

The Commonwealth Government in close liaison with the State Government compiled for each Region a 'Preliminary Survey of Resources'. This included much of the known statistics, plus a dozen or so maps of resources, communications, and so on. Theoretically it then became possible for the committees, consisting mostly of laymen, to compile in an orderly fashion the report on their plan for the development of the Region.

In N.S.W. this has in fact occurred in two or three Regions in the 18 or so years since the formation of the Committees. Two or three other Regions engaged professional help for the task, but to date most Committees have failed to prepare a report.

An officer is employed by the Namoi Regional Development Committee to compile their report, which will have sections dealing with primary, secondary and tertiary industries. Other sources of information are:

1) Reports written for the Committee by various professional persons, mainly in Government Departments; e.g. Department of Mines, Water Conservation and Irrigation Commission, etc.

2) A four-page questionnaire which is completed by posing these questions to a town clerk, bank manager or some other key person in the various towns.

3) Newspaper cuttings, and various reference magazines and books.

4) Public meetings, conferences and conversations with individuals.

5) The Commonwealth Statistician.

Each section of the report is duplicated and discussed by the Committee who alter and delete as agreed at their meetings. When completed, the report will be forwarded to the Department of Industrial Development and Decentralisation who may suggest amendments and will ultimately print it, circulating copies to Government agencies and departments, trade commissioners, newspapers, etc.

The suggestion has been made that the Committee then employ an economist for research and stockpiling of the type of information that will attract industrialists and others, and also that it employ a publicity officer.

One feature of Regional urban life is the rapid expansion of the larger centres, Tamworth, Gunnedah, Narrabri and Moree. There is very slow rate of growth of the non-municipal towns, Barraba, Manilla, Werris Creek, and Boggabri.

Another feature is the relationship of males to females in the sparsely settled area, e.g. Walgett shire - 135 males to 100 females in a state which averages 50-50.

The report is very much concerned with the overall development of the water resources because of the drought-flood pattern.

When printed, it is hoped that discussion groups throughout the Region will debate the report and so take a lively interest in their future. It should take seven months to prepare. (Ref., see appendix.)

In a general discussion on regional planning, including new town planning legislation in N.S.W., two problems emerge: the role of the professional in regional development, and the problem of relating top level planning to community participation.

The Group agreed that there is a place in community development for the professional who makes a survey of all aspects of community life, but he should channel these results back to the community before action is taken. Some reservations were expressed, however, particularly in this case, where it was felt that local groups and institutions might well have been encouraged to take a greater part in the survey.

With regard to top level planning and community participation it was agreed that there is too often a divorce between these two. There are, nevertheless, a number of ways in which local bodies can take the initiative in involving local communities. The inclusion in top level planning bodies of people alive to local problems is an important factor. This is achieved when those involved in community development are elected to planning authorities. There is also a role for the university using the kind of skills employed by the University of New England in its community development work.

The Group felt that local bodies might make more use of resource personnel from Government departments, for example those of the Forestry Commission, the Agricultural Department, the Lands Department, and so on. Government departmental officers often have valuable information and ideas for community development, yet they are sometimes placed in a difficult situation because of the conflict between departmental policy and the needs and wishes of the community. As a result of this, many of them are oriented towards their own departments rather than towards the community and they do not perceive their role as one of community development.

There is a need to educate local government bodies as well as local communities in the availability of resource personnel and other means of assistance at government level.

One method of solution is to arrange local community conferences held in such an atmosphere that free exchange of views might take place.

It was felt that the existence of a storehouse of information on community development matters would be helpful and that this "information centre" could follow the pattern of the English Citizens' Advice Bureau, where facts are recorded simply and briefly.

Community development is the concern of a variety of bodies including those of the Social Service, Extension, and Adult Education departments. Any central community development authority should be comprised of representatives of all bodies concerned

The method of achieving co-ordination amongst these bodies, together with the associated problems of sponsorship, implication of community development work, communications, finance, research, educational aspects and leadership training - should be discussed more fully.

A further type of co-ordination was discussed from the following example of measures taken to meet acute need.

> Case 8. The Murrumbidgee Irrigation Area is a 1st World War Soldier Settlement consisting of 1,000 horticultural farmers and 500 'large area' farmers (rice and fat lambs). These settlers had had hard times ever since the settlement began. The orchards were deteriorating from high water tables and silting, and in 1939 there was a flood caused by heavy rain which killed half a million fruit trees within a couple of months.
>
> There were a number of Producers' Co-ops - marketing organisations - and these got together to see if they could get some organised and integrated help from the four Government organisations concerned with farming problems on the M.I.A. These Government organisations also got together to see what they could do in the situation, and had the additional purpose of presenting a unified front to the farmers' demands for help. These Government organisations were the N.S.W. Department of Agriculture, the Rural Bank, the Water Conservation and Irrigation Commission, and C.S.I.R.O. Eventually a joint meeting of both groups was called. At this meeting it was decided to make a survey of the situation to define the problem. It was also decided that both farmer and government organisations would contribute money, men and facilities to carry out the survey. This co-operative effort was an educational experience for all those concerned and served to orient them to the problem of the M.I.A.
>
> The next step was the formation of the Irrigation Research and Extension Committee on which the farmers' co-operatives and the above-named government departments were represented. This body operated under a charter agreed to by all parties, who also agreed to contribute money to a local fund to help carry out its policies. I.R.E.C. became both a co-ordinating body and a policy making body. Any contributing organisation or member could raise a problem with I.R.E.C. The problem would then be discussed, and if it seemed to be important a sub-committee would be set up consisting of members of I.R.E.C., and anyone else who might have relevant knowledge or special skills. The sub-committee would be asked to

collect all the facts about the problem and to present a report to I.R.E.C. with recommendations for action. I.R.E.C. would then discuss ways of implementing the recommendation and decide which was the appropriate body to carry it out. If the most appropriate body did not have the money or men to carry out the project I.R.E.C. would find both money and men and give them to the organisation concerned.

The general principles which emerge from the most successful co-ordinating function of I.R.E.C. appear to be:

1) Co-ordination was achieved around a defined problem

2) Action strengthened the co-ordinating bodies by I.R.E.C., making it possible for them to serve the community more effectively. I.R.E.C. itself was never the executive body which carried out its policies. It did not (with one exception) usurp the function of the consultant organisations and agencies, but facilitated their functioning, thereby strengthening them.

The functioning of I.R.E.C. followed a pattern which is set out below.

Difficulty brought to I.R.E.C. →	Definition Variables examined by sub-committee. Recommendations →	Importance of problem clarified. →	Motivation for action Implementation of recommendations; choice of appropriate body.

Action → defined specific goals → achievements reported to I.R.E.C.

This model outlines the process I.R.E.C. used to achieve co-ordinated action by the constituent organisations and agencies.

I.R.E.C. was set up in 1939, and is still operating effectively in 1964. (25 years).

A study of organisations on the M.I.A. will appear in Australian Case Studies in Administration, Melbourne University Press, 1964, edited by Dr. Shaffer, University of Queensland, and Dr. Corbett, Australian National University.

Following this example the Group discussed the ways in which a community might be aided in the recognition of its own problems. There are individuals in communities who perceive needs for community development and it is through such people that the consultant must work. Clarification of problems will be more the concern of the consultant than the wish to influence and direct future community action.

PART 11. THEORETICAL FORMULATIONS

COORDINATION. In summarising its discussion on co-ordination, the Group agreed that co-ordination means working together on an equal basis.

There are two types of co-ordination within communities:

1) Co-ordination of community activities;

2) Co-ordination of policies of organisations.

In terms of co-ordination of community activities, much valuable information and interaction occurs informally and is accompanied by attitudes of mutual trust and co-operation.

Co-operation is the coming together of individuals or groups with a common purpose or interest, and involves the perception by the participants that their values, views and aims are given due weight in the policy making and planning process.

The initiation of a project is often achieved through the meeting together of a few interested individuals. This is at first informal. Later the group may become more structured through formal organisation. During this period a learning process takes place and new attitudes and values emerge in the shaping of the project. Co-ordination can take place informally at these levels.

However, if the group is a representative one the process is more complex. The representative has to be aware of the values, attitudes, norms and thinking of his group. He has also to be aware of the community council or co-ordinating body as an entity.

The channel of communication through him is a two way process from the group to the council and vice versa.

His position within the interactional system of his group determines his influence, and his ability to involve his own organisation in council activities. The organisation has not been through the interactional and learning processes of the council. Before full co-operation can occur a similar learning process must take place to generate understanding as a basis for shared values and attitudes in the co-ordinated body. This process becomes even more complex if the co-operating organisations themselves have complex structures. It is important that a similar process goes on at all levels of each organisation.

The right choice of a delegate is important. He needs among other things to be able to adjust to new situations and ideas and to realise that the council is not another group supplanting his own. The council, while creating a feeling of belonging, should be careful not to create too great a distance between the representative and his organisation. In these situations channels of communication can be blocked.

From this discussion the Group moved on to consider the factors involved in initiation.

INITIATION. It is relatively easy to initiate a community development programme when the situation in the local community is felt to be acute, e.g. the action which followed the flooding in the Murrumbidgee Irrigation Area. A stress situation is a felt need at its most acute stage. The other end of this continuum is the situation where the people are aware of the need but unwilling to take action about it.

The situation in which a continuing form of community development is initiated may stem from the fact that a number of problems are present. If a programme is initiated to meet a single need it seems less likely to be continued as an educational process in community development.

In a crisis situation there is a high degree of unanimity about the nature of the problem. In situations where there is no sense of crisis there is less agreement and awareness of what is involved in the problem. It is at these times that the interactional process is important in bringing about awareness, and it may be assisted by the use of a well-considered, planned approach, e.g. a problem sensus with questionnaire, discussion sessions, particular examination by small groups etc. Many people are helped personally, and encouraged to contribute their thinking, by the simple fact that their opinions are sought by some of the foregoing methods. This is one of the advantages of the early use of the problem census and its accompanying discussion group meetings.

The role of the consultant or educator in this is to assist the community to see the beginning problem as part of a complex of problems, and to take the people forward in considering all related issues.

One of the starting points for the consultant is to help people to think of their goals and how they overlap with other needs in the community. These may be expressed as problems, aspirations or complaints. This process is part of the learning which takes place by interaction. In many situations a first step is just talking to people, e.g. Nuriootpa's experience of initiation through interaction between an outside group and the community. The continuation of these talks and the introduction of more people as participants in them increases the awareness of the community concerning all the factors involved.

A few people, or perhaps only one person, may have an idea of what should be the beginning programme and there is rarely consensus in the early stages. The consultant's role is to help other people in the group to bring forward their ideas on the question of priorities and to try to reach consensus. At this stage a problem survey can assist to find out what a wider section of the community thinks. The results are often surprising to the community leaders concerned.

A careful initiation is often time-consuming but gives a better basis for ensuring a continuing action programme.

In considering the role of local government it is recognised that matters passed by Councils tend to reflect the views of the representative for that particular district. It is necessary for groups in the community to assess their own needs and to work through every possible channel, whilst not by-passing the Council on matters upon which the Council is able to take action. This may take some time in involving the Council and its professional officers in the educational process.

The Community gains support from the assistance of organisations and consultants who take an interest in its achievements and its problems.

GOAL ACHIEVEMENT Community action which leads to good results seems to the community to be worthwhile and produces new strengths, e.g. confidence, tolerance, encouragement to move on to new projects. There is a sense of progress and a rising morale.

In gaining a sense of achievement the community may need to be successful in doing something which is tangible. This could be as diverse as putting up a building, establishing a park or filling in a questionnaire. What the community sees as achievement may differ from what the consultant assesses as such. There may be differences within the community itself as to what it considers to be progress.

Some may overlook the value of such facts as that: people have come together to work effectively on a project, or that efficient planning committees have been set up.

Failures can sometimes have a traumatic effect and cause a community to withdraw from undertaking projects for a considerable period. On the other hand, the community can be helped to look at the positives in the situation sufficiently for the failure to become a constructive learning process. Failures need not result in pessimism if the group is able to make a critical analysis of the reasons for failure, or if the group decides on different action after sufficient examination of alternatives. There is a role for the consultant in giving assistance in this process.

One aspect of attainment of progress may be the organisation (perhaps by the educator) of a forum whereby people can exchange views, recognise differences and agree to act together.

EDUCATION AND PROBLEM SOLVING. There are several elements in the whole process of fact-finding, planning and implementation that are especially important. One in particular is the encouragement of creativity, as something different from what is learned from the achievements and experiences of others. Criticism, in the form of evaluation, is an essential part of a process which will lead to community achievement.

Community development involves an educational process out of which comes a more informed citizen better able to reach a responsible decision.

This process is more effective if development comes from within the group, or when members are learning from one another. The group, however, may find that the experience of its members is not in itself sufficient but that the educational process is one of continual interaction between the group and others outside in which they acquire new material and intangible skills and knowledge.

Some communities, then, are capable of learning from their own resources and planning their own programmes. In others it is the task of a change agent to cultivate the skills of learning widely and also to encourage the emergence of potential leaders.

The value of problem solving in the educational process was readily admitted. Problem solving, however, involves decision making, which, in turn, carries a responsibility for implementing decisions. Implementation brings satisfaction and motivation for further development. One danger which may arise occurs when the group initiating the project transfers to another body which has had no part in the earlier process the responsibility for implementing it. In such circumstances a great deal of the original value and resolution may be lost.

Turning to the value of study in a community survey there was agreement to the proposition that the relevance of a study to some possible course of action is most important. A study could still be relevant, however, if it simply helped people sort out their ideas. But if the people who conducted the study were also responsible for action the whole project would become a continuing process with much better prospects of completion. Even so, in the course of study problems may emerge which are unrelated to the original purpose of the enquiry.

RESEARCH. The Group then moved on to a discussion on research. Research is a central part of community development and is carried out simultaneously with teaching and practice. There are several levels at which research can take place.

1) Pure research, usually done by academics;

2) Research into the activities of organisations, accompanied by action.

Research, as far as the community is concerned, needs to be action research in problem solving rather than pure research. In this type of research some kind of an action programme is set up and careful study is made of what happens as a result.

Research can be:

1) To further the purposes of the group;

2) To further the understanding of process. An hypothesis is tested;

3) A documentation of what has happened in the past without study of ongoing process;

4) Evaluative study of developmental process.

There is a kind of research by which citizens in a community benefit and this may be done by the citizens themselves.

A further kind, in which citizens, lecturers and students are involved, also leads to the benefit of the community.

Another kind again is entirely academic with more sophisticated scientific method. A community can be drawn in to help set up and carry through parts of these studies and can begin to be interested in scientific method. Comprehensive research for community development should indicate trends and changes in the life of the community. It should take into account the geography, history, the nature of the population, the objectives of the organisations of the community and the available resources.

Although the impression is that most research in Australia is done by universities, there are other organisations which might be able to make possible social research at some future date if funds can be established. In other countries the greatest amount of research is being conducted outside universities, but these organisations tend to concentrate on research in the physical rather than in the social sciences.

Some organisations besides universities which sponsor research in social science are:

Research Council of Social Sciences;

Water Research Foundation of Australia;

Australian Council of Social Service.

The Australian Council of Social Service is setting up machinery for finding out the kinds of social research that is being done and might be done, and for making this information available to universities and other bodies which undertake research. It also hopes to compile information about the sources of funds and other assistance for research so that persons and agencies planning research may be made aware of them.

The next discussion concerned sponsorship and finance of community development.

SPONSORSHIP AND FINANCE. The sponsorship of community development relates to the role of the organisation which stands behind and supports those who carry forward the programme. In some instances universities have this role. Universities are in a strong position to foster in communities such values as democracy, honesty, objectivity and a quest for learning. They may have more flexibility than most government subsidised organisations.

Some government financed organisations have certain structure built into them which allows them to innovate, e.g. the Snowy Mountains Authority with its imaginative adult education programme.

Departments which are set up under tripartite control (The Minister, Public Service Board, and Treasury) tend to be organisations in which it is difficult for innovation to occur. Alteration of both policy and philosophy may be necessary before change is possible.

A community may have programmes of various degrees of difficulty, and in carrying them out needs to seek external aid. For example, there may be need for the financing of an Old People's Home, and government subsidy is sought, but this is just one project in a comprehensive continuing programme.

It is difficult for a central government department to staff and finance a programme of development throughout all communities. Therefore there must be many people in the communities who can integrate local ideas, needs and resources with these programmes.

There is a variety of methods of sponsoring and financing projects, and no one organisation can be made exclusively responsible for community development.

Some methods of sponsoring community development may be to begin with the holding of a summer school or group discussions. The resources of universities and local organisations, the facilities of school buildings etc., can all be blended in the sponsorship and financing of community development projects.

The danger of bringing communities together to learn from one another is that it may encourage communities to repeat the tangible achievements of others without going through the learning process which accompanied the original achievements. The role of the change agent is important here in ensuring that the philosophy which underlies this process is adopted by the learning communities so that they will be able to undertake their own subsequent projects.

Universities and government agencies may have to reorient their staff towards concepts of community development such as the value of community participation, self help and innovation in meeting the situations arising from the forces of social change. It is necessary to understand what is meant by the end product of community development, whether this is the establishment of the pool, the kindergarten and flood control measures, or whether this is the people themselves, who through close fellowship (interaction) have grown personally as well as a group, learning together many new skills, but above all learning a deep concern one for the other and for the group. This group may be two or three gathered together, but the hope and aim is for it to spread until it encompasses the whole community.

A distinction may be made between the "development of communities" and "community development." The former often is used to describe activities of agencies for the improvement of community facilities or other tangible aspects. "Community development" is a shorthand term for a process by which people grow and increase their insights and social competence through their co-operative efforts to improve the whole of their social and physical environment.

It may not be accurate to say a programme is or is not community development, but rather that programmes vary in the degree to which they employ community development principles and methods. State and Federal agencies may sponsor programmes emphasising some of these methods. To be truly "developmental", in any case, the community needs to decide within itself just what its goals are and how it is going to solve its problems.

TRAINING. The next topic introduced by the Group was training, as it relates to professionals, other paid staff, community leaders and volunteers.

There is need for the training of professional change agents or "enablers". There must also be training for auxiliary workers in both government and voluntary organisations. Community leaders can benefit by a different type of training again. In the process of belonging to groups and working on projects there is a development of the individual and his abilities. This can be enhanced by appropriate training.

Participation in community development can train leaders who have learned how to solve problems and to undertake projects These leaders, through the continuing activities of the group, learn more about the process involved.

Good training places emphasis on examining the experience which the group is having at the moment. Much of this type of training can be given by the change agent to small groups in an informal environment.

Whilst talks and lectures about leadership can play a part in training, the greater part consists of experiences in a practical situation, followed by discussion of what has occurred, what was successful for whom and why this was successful, so that the intuitive action becomes cognitive.

There are difficulties in the involvement in training processes of parliamentarians, departmental heads and staffs who may be bound by traditional policies and procedures.

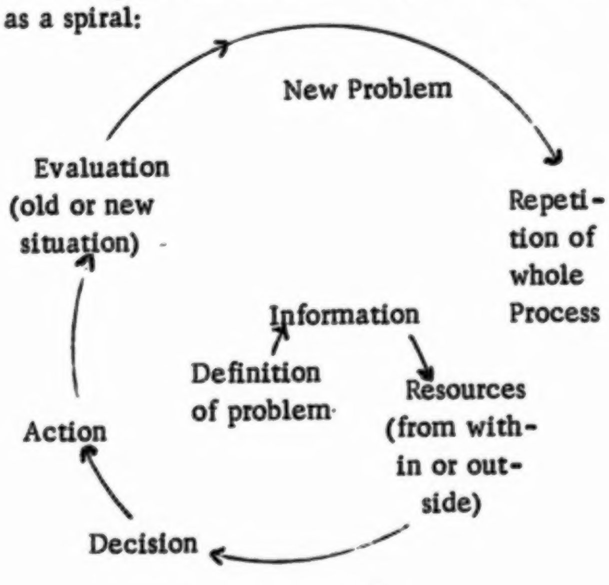
TOWN AND COUNTRY PLANNING. The Group was aware of the importance of community participation in Town and Country Planning It is necessary for people to "know their past, study their present and plan their future," (Patrick Geddes).

Town and Country Planning need not proceed apart from community development. An important contribution from the Planner is that he makes projections upon which plans for the future may be developed. He is one expert in the total process of community development and should be brought into it at an early stage.

The spirit of community development is the same all over the world wherever people are striving towards its goals, but it is manifested in a variety of forms. No one pattern can serve as a standard, and each country must evolve its own methods to suit its own purpose.

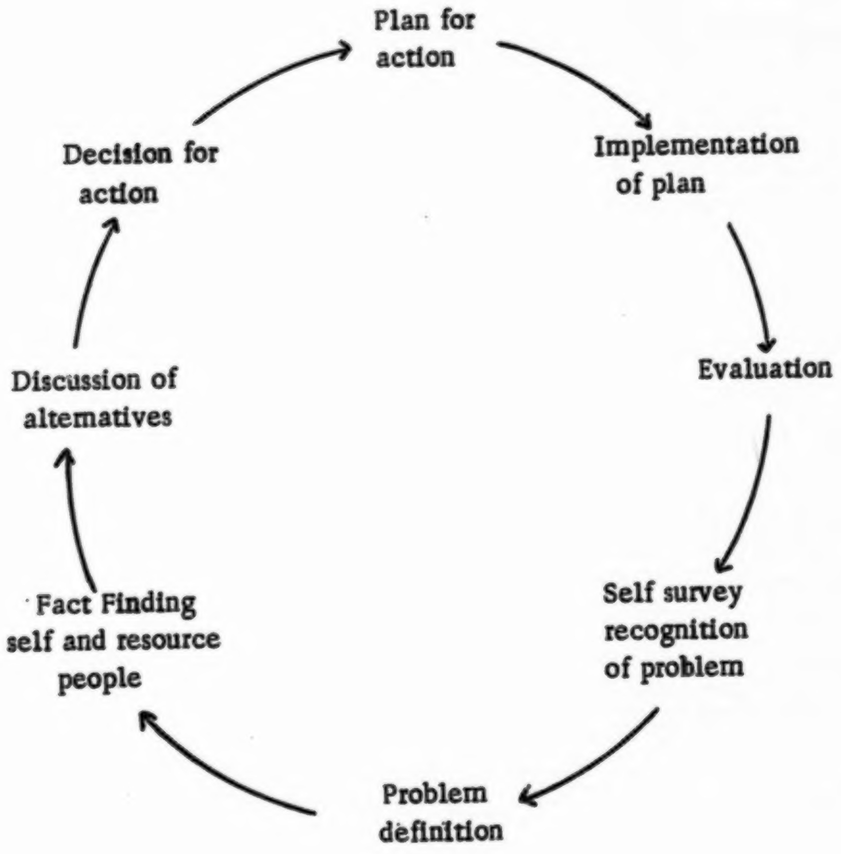
SCHEMATIC PRESENTATIONS.

The continuing process of community development may be schematically presented as a spiral:


New Problem
Repetition of whole Process
Information
Resources (from within or outside)
Definition of problem
Decision
Action
Evaluation (old or new situation)

Joan Tully.

A further design illustrating Community Development Process:



Plan for action
Implementation of plan
Evaluation
Self survey recognition of problem
Problem definition
Fact Finding self and resource people
Discussion of alternatives
Decision for action

COMMUNITY DEVELOPMENT

PROCESS

(Draft based on Community Development Principles and Assumptions).

(continuous,
repetitive,
concurrent
process)

Evaluating continuously

Planning for executing solution

Choosing best solution

Hypothetically testing solutions (critical phase)

Posing alternative solutions (creative phase)

Analyzing problem in view of data

Gathering data relevant to problem

Identifying and formulating the problem

Awareness of problem or sense of need

PROBLEM SOLVING
PROCESS

New goals evolve
Change (method, goal, values) internalized b
some of community
Carrying out plans - moving toward goal
Consideration of minority (ies)
Decision: majority-toward-concensus
Functional integration of diverse alternati

General discourse and controversy

Reciprocal communication: information, reactions, etc.

Co-ordination of interdependent groups, resources and action goals
Obtaining legitimation or acceptance
Developing competence for tasks (training)
Concern for social-emotional(maintenance) relationships; creating climate for change
Functional organisation for action formed
Extending involvement and commitment boundaries to diverse groups (or representatives)
Strategy and procedures determined
Convergence of interest, impulse to action

DEMOCRATIC
PROCESS

Richard Franklin.

APPENDIX 1.

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